



1. The Merchant & the Luncheon

The Swift Sheekh & The Gabelle

The Sebeel and the Two Black Hens.

The Tunis & The Mule -

2.

Campbell. 1. 2.

The Fisherman

King Voonca & The Sage Doctor

The Fisherman & The Jewels

The curious woodcut & the woman & the

entertainment of the <sup>king</sup> & the

continuation of the <sup>king</sup> & the

story of the king of the black isles.

These three stories are

reprinted in the Smith's story.

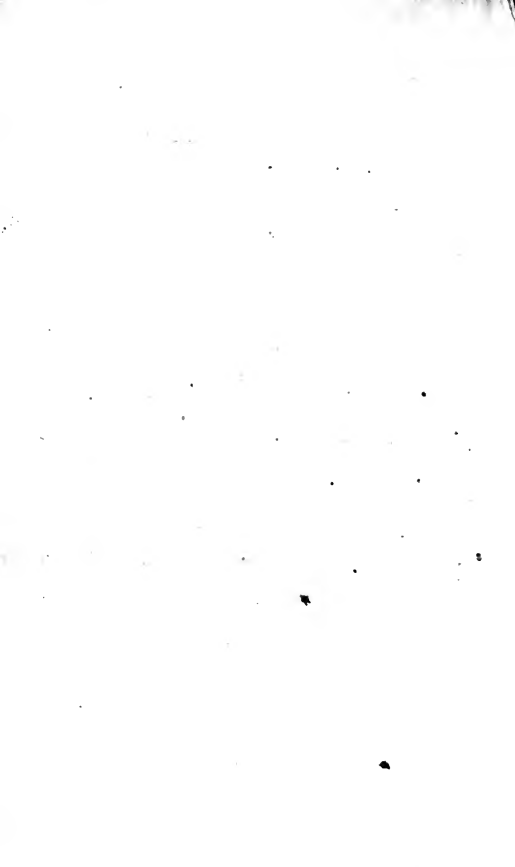
Albany, N. Y. 1855

2.  
1st Edition 1802 From Galland.  
2nd - 1810  
3rd - 1815.

2nd Edition 1839

Galland the Translator  
to French from Arabic.  
Born 1646 x<sup>d</sup> 1713.

1724. Translated. Bidpai's fables  
1715. Arabian Nights published last V.  
Cabinet des Fées Vol 37. P 108  
edition 1736.





John Francis Campbell  
from his Aunt & Lady Elcho  
Glas - 1827 -

Born Decr 29. 1821. Sir J Campbell

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July 14. 1884. I used to  
read this book to John Campbell  
the Piper who taught me  
Golie. Heeter has been  
Javish Schoolmaster used  
to tell some of these stories in  
Golie at fireside gatherings.  
I have found traces of these  
in Golie stories recited  
orally. First edition 1802  
English. 1715. French.



THE  
ARABIAN NIGHTS.

VOL. I.



THE  
ARABIAN NIGHTS.

*IN FOUR VOLUMES,*

TRANSLATED

BY

EDWARD FORSTER, M. A.

THE FOURTH EDITION.

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VOL. I.

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LONDON :

PRINTED FOR WILLIAM MILLER,  
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# ADVERTISEMENT

TO THE FIRST EDITION.

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WHATEVER rank an author or a translator may hold in the republic of letters, he is seldom listened to with much satisfaction whenever he speaks of himself, however necessary it may be for his own character, or however it may tend to the elucidation of his labours. His motives, indeed, either for writing, or publishing any work, will not much engage the attention of the Public, to whom the work itself is the only thing of consequence. And in this respect, as the translator of a work, which has stood the test of time, I confess, that I feel myself under no great apprehension. But of its merits, I shall have occasion to speak more at large in the Preface.---I must, however, trespass for some little time, in giving such explanations as appear to me to be necessary ;

in bestowing on others the praise which they deserve; and in endeavouring to extenuate the severity of that criticism, to which I may myself be exposed.

Some years ago, not to mention that it was the delight of my childhood, I was much struck with the beauties of the Arabian Nights; and being in possession of Monsieur Galland's French copy, entitled, "Les mille et une Nuits, Contes Arabes," I sometimes amused myself, while residing at Oxford, with *doing a story into English*. Two years since, I accidentally mentioned this circumstance to my Bookseller, who requested me to finish and publish my translation. The consequence of this and various other conversations, is the following publication; the faults of which, both as to embellishments and translation, must rest with myself. When I came to examine what had been done, which I did not until the matter was finally arranged, I found much more to do than I expected. And if an English Public can have been so long pleased with a translation, (I do not here use my own words,) "loaded with inelegancies, frequently deficient in grammar, and not always without errors," I trust they will be indulgent to me,



who have tried to remedy these defects; though with what success it is not for me to determine.

There is, however, one circumstance upon which I may be allowed to congratulate the Public as well as myself. I fortunately prevailed upon Mr. Smirke, whom every person of correct taste will acknowledge to be second to none in this range of the art, to paint for me a series of pictures, illustrative of this work; and of his exertions and success I cannot speak too highly. He has conceived the different styles, that were necessary for the humorous, the graceful, and the wonderful, with the mind of a man who knew and felt the beauties of his subject; and has executed them with the hand of a master, who knows how to give the full effect to his own conceptions. Nor, indeed, is this all that I owe to his kindness; for he has taken the trouble, not only to point out the different engravers, whose talents he thought best suited to the different pictures, but even to attend to the progress of their labours; and with the happiest consequence: for, I trust, no single work will be able to boast of such a series of beautiful and chaste engravings, which do ho-

nor to, and are worthy of, those who undertook them: and I think that these plates may, almost without an exception, be considered as examples of their finest work. The consequence, however, of all this has been the expenditure of a large sum of money for my Publisher, who will, I hope, find, in an extended patronage, an ample reward for his liberal endeavours to gratify the highly cultivated taste of an enlightened Public.

*London, 5th April, 1802.*



## POSTSCRIPT

TO THE SECOND EDITION.

The kindness which has been shewn to the former edition of this work, demands the gratitude of the Translator, which he has endeavoured to evince by a careful revision of the work, with the view of making the present edition less inaccurate, and more worthy of their protection.

*London, January, 1810.*

## PREFACE.

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As the mass of readers may, on a broad scale, be divided into two classes; those who read for amusement only, and those who read for information and instruction; so also may the writers be ranged, under those who address themselves to the imagination, and those who endeavour to direct the understanding. But, however we may, among the former, wish, for the sake of perspicuity of system, to class them under these distinct heads, we shall probably often find a combination of both in the same person. There are very few, it is to be feared, whose anxiety for knowledge is so strong, that they seek it in its most rugged and intricate paths, unless incited to the pursuit by the powerful motives of interest or ambition. While among the more numerous class, although amusement be their predominant principle, yet many wish to find information and instruction amidst their pleasures; and most, if their choice be not very unfortunate, be their wishes what they may, cannot avoid picking up and retaining something by the way, that may stimulate the understanding, or expand the heart. Surely then such writers, I will not say, "who enlist the imagination under the banners of science," for with much ultimate success that perhaps is impossible, but who blend moral instruction and useful information with amusing tales, have some merit. And when a work even does more than this, when it contains a correct delineation, and gives a detailed account of the peculiar manners, customs, and modes of life, of a part of the globe in which some of the

most singular nations of the earth once flourished; its merit is infinitely great, and it deserves the perusal and attention of every one. And such a work, in the fullest extent, is the ARABIAN NIGHTS; which is more descriptive of the people, customs, and conduct of Eastern countries during the middle ages, than any other existing work; and, as far as other writers or travellers have investigated these subjects, so far have the correctness and authenticity of this work been confirmed.

I know the Arabian Nights have been formerly regarded as a literary forgery; and considered merely as a collection of tales, in which the marvellous and absurd have been even clumsily mixed up with scraps of eastern manners, and as calculated only for the amusement of children. But, however people may differ as to the greater or less degree of merit of the work itself, there is, I believe, hardly any one who now questions its authenticity: and I shall take the liberty not only of quoting some authors, who have spoken much in its favor, but also of mentioning some individuals now alive, whose talents will, it is presumed, give great weight to their testimony.

The original Arabic work is much more voluminous than M. Galland's translation; but I have very high authority for asserting, that he has selected all the best and most interesting tales. At the conclusion of a translation of some tales and anecdotes, from the Arabic and Persian, by Jonathan Scott, Esq. this gentleman states, that he has purchased of Dr. White, professor of Arabic, in the University of Oxford, seven volumes of Arabic manuscript tales, which were brought over from Turkey by Edward Wortley Montague, Esq. and that these tales are not in Galland. The size of these seven volumes is not mentioned, and it is impossible, therefore, to judge of the quantity they contain. In the catalogue of

Oriental manuscripts belonging to Mr. Montague, and sold by auction in 1787, was one called, "The Arabian Tales, of one thousand and one nights, in six volumes complete.

These Tales were purchased at Mr. Montague's sale by Dr. White, and were afterwards transferred to Mr. Scott, as mentioned by him at the end of his volume of Translations, published in 1800. And I believe they will soon be deposited in the Bodleian library at Oxford. They contain many other tales besides those which M. Galland has translated; but most of those which he has omitted, are not near so entertaining as the tales he translated, although there are some equally so. In a work, indeed, of so great an extent, equality of excellence could not perhaps be expected. Certainly not, when we consider the tales as the work of different authors. It is, indeed, the opinion of a gentleman of very extensive Oriental knowledge, that the Arabian Nights originally consisted of not more perhaps than a fourth part of the manuscript purchased by Dr. White; but that writers in various parts of the East, where the Mussulman religion prevailed, have added to them so as to complete the thousand and one nights, which I believe to be the division of those Tales formerly in the possession of Dr. White. In a copy of the Arabic work, which is in the possession of Dr. Russel, the number of nights is about two hundred only; and it is also a doubt, whether the manuscripts either in the Vatican or in the Royal Library at Paris are complete.

It is the opinion of most Oriental scholars, that no two copies will be found exactly to correspond, even in the original contracted work, and still less so in the more enlarged manuscripts. The original work has probably been frequently increased, through the different provinces and kingdoms of the east, by the addition of such tales as were popular in each, either

as a continuation, or blended into one work. For this reason the copy of Cairo will be found to differ from that of Constantinople. This also is a very strong reason, and amply accounts for any difference there may be in the same story, as literally translated by Mr. Richardson at the end of his Arabic Grammar, and as given by M. Galland. The former made use of a manuscript belonging to Sir William Jones; the latter translated from that in the king's library at Paris. The copy also which was formerly in the possession of Dr. White, has the signature of the person who transcribed it, and of the family to which he belonged; namely, "Omar al Siftee;" but it has not the name of the place where he resided; it is now, therefore, impossible to ascertain the place whence Mr. Montague procured the manuscript.

Many of the tales, also omitted by Galland, besides those which are uninteresting, are extremely indelicate, both as to language and sentiments, and consequently very unfit for the perusal of a chaste and discerning public.

There have also been four volumes of tales published, as the continuation of the Arabian Nights, and which M. Galland did not translate, although the Arabic manuscript of the whole, as the French translator states, was brought over, and placed in the library of the king of France at the same time. This latter French work has since been published in English. These, however, are universally believed to be spurious, and the work of an European. Abundant evidence might be given of this, were I inclined to enter into the question. I shall only mention one instance.—An inhabitant of the country where the fact happened, is made to express the greatest astonishment at an appearance the most common. "What a thick infectious mist! How could it arise from dry sand, destitute of water! It is a very extraordinary phenomenon!" The man who wrote this could never have been in Arabia, nor even

have consulted modern travellers, or he would have known, that this appearance is most frequent : and I cannot here resist giving, in proof of this, the words of an early Arabian poet, as beautifully translated by that elegant scholar, Professor Carlyle, whose death must be considered by all as a severe loss, from the elegance and refinement of his cultivated mind. I must be permitted to transcribe the whole of this exquisite little poem. The passage alluded to is in the last stanza but one. It is an elegy by **LEBID BEN RABIAT ALAMARY**, a native of Yeman, and a contemporary with Mahomet, to whom he was an early convert. "This elegy, as is evident from its nature, must have been written previous to Lebid's change of religion. Its subject is one that must ever interest a feeling mind—the return of a person, after a long absence, to a place where he had spent his early years. It is, in fact, an Arabian Deserted Village."

Those dear abodes, which once contain'd the fair,  
Amidst Mitata's wilds I seek in vain;  
Nor towers, nor tents, nor cottages are there,  
But scatter'd ruins, and a silent plain.

The proud canals, that once Rayanna grac'd,  
Their course neglected and their waters gone,  
Among the levell'd sands are dimly trac'd,  
Like moss-grown letters on a mouldering stone.

Rayanna say, how many a tedious year  
Its hallow'd circle o'er our heads hath roll'd,  
Since to my vows thy tender maids gave ear,  
And fondly listen'd to the tale I told?

How oft, since then, the star of spring, that pours  
A never-failing stream, hath drench'd thy head?  
How oft the summer's cloud, in copious showers,  
Or gentle drops, its genial influence shed?

How oft, since then, the hovering mist of morn,  
Hath caus'd thy locks with glittering gems to glow?  
How oft, hath eve her dewy treasure borne  
To fall responsive to the breeze below?

The matted thistles, bending to the gale,  
Now clothe those meadows once with verdure gay;  
Amidst the windings of that lonely vale,  
The teeming antelope and ostrich stray :

The large-eyed mother of the herd, that flies  
Man's noisy haunts, here finds a sure retreat,  
Here tends her clustering young, till age supplies  
Strength to their limbs and swiftness to their feet.

Save where the swelling stream hath swept those walls,  
And giv'n their deep foundations to the light  
(As the retouching pencil that recalls  
A long-lost picture to the raptur'd sight :)

Save where the rains have wash'd the gather'd sand,  
And bared the scanty fragments to our view,  
(As the \* dust sprinkled on a punctur'd hand  
Bids the faint tints resume their azure hue.)

No mossy record of those once-lov'd seats  
Points out the mansion to inquiring eyes;  
No tottering wall, in echoing sounds, repeats  
Our mournful questions and our bursting sighs.

Yet midst those ruin'd heaps, that naked plain,  
Can faithful memory former scenes restore,  
Recall the busy throng, the jocund train,  
And picture all that charm'd us there before

Ne'er shall my heart the fatal morn forget,  
That bore the fair-ones from these seats so dear—  
I see, I see the crowding litters yet,  
And yet the tent-poles rattle in my ear.

I see the maids with timid steps ascend,  
The streamers wave in all their painted pride ;  
The floating curtains every fold extend,  
And vainly strive the charms within to hide.

\* It is a custom with the Arabian women, in order to give the veins of their hands and arms a more brilliant appearance, to make slight punctures along them, and to rub into the incisions a blue powder, which they renew occasionally as it happens to wear out.



What graceful forms those envious folds enclose !  
 What melting glances thro' those curtains play !  
 Sure Weira's antelopes, or Tudah's roes  
 Through yonder veils their sportive young survey.

The band mov'd on—to trace their steps I strove ;  
 I saw them urge the camel's hastening flight ;  
 Till the white \* vapour, like a rising grove,  
 Snatch'd them for ever from my aching sight.

Nor since that morn have I Nawara seen,  
 The bands are burst, which held us once so fast ;  
 Memory but tells me that such things have been,  
 And sad reflection adds, that they are past.

“ The Arabians,” says Mr. Hole, who has written very ingeniously upon the subject of one of the tales in the Arabian Nights, and whom I shall more than once take the liberty of consulting, “ are described by writers, who have personally visited them, as an acute and sensible people, and this performance, (the present work) was probably composed not many centuries after that period, when they had added to their native stores of education, those of ancient Greece. To them we are chiefly indebted for the preservation of those valuable remains of antiquity : and so fully established was their literary reputation in former days, that, when Europe was immersed

\* The vapour here alluded to, called by the Arabians *Serab*, is not unlike in appearance (and probably proceeding from a similar cause) to those white mists which we often see hovering over the surface of a river in a summer's evening, after a hot day. They are very frequent in the sultry plains of Arabia, and when seen at a distance, resemble an expanded lake, but upon a nearer approach, the thirsty traveller perceives his deception. Hence the *Serab*, in Arabian poetry, is a common emblem of disappointed expectation.

This word occurs in Isaiah xxxv. 7, which is rendered by our translators, “ and the parched ground shall become a pool.” But in a prophecy consisting of promises for the confirming of happiness and the fulfilling of hope, perhaps we may translate the word שֶׁרֶב with as much propriety, according to its Arabic acceptance. “ And the sultry vapour shall become a real lake.”

in barbarism, all polite learning passed under the designation of *Studia Arabum*." (Vide Blackwall's Letters on Mythology.)

"In the eighth, ninth, and succeeding centuries, when the European world, (says Mr. Richardson, in the preface to his Arabic Grammar) was clouded with barbarity and ignorance; when sovereign princes and great feudal lords could neither write nor read, the Arabians rivalled the Romans of the Augustan age in erudition and genius; whilst, with a more extensive empire,\* they excelled them in magnificence, and in the more refined splendour and elegance of life. The khalifs Al Modhi, Al Rashid, Al Mamoun, and other monarchs of the illustrious house of Al Abbas, were men of learning, genius, and politeness; learning and genius were found therefore the surest avenues to royal favor; they were consequently universally cultivated; princes, generals, and viziers being not only munificent patrons of literary merit, but holding themselves a conspicuous rank among writers of the most distinguished class.

"The Arabian chiefs, (with, it must be confessed, an alloy of ferocity) were in general brave, liberal, hospitable, ingenious, penetrating, fond of learning of every species, and carrying, to the most singular excess, their admiration of poetry and eloquence.

\* The great empires of the Mogul of Persia, of the Turks, of Morocco, besides many other powerful kingdoms, have been founded on the ruins of the wide-extended dominions of the Khalifs; which at one time comprehended Arabia, Chaldea, Assyria, Media, Persia, the Khorassan, Samarkand, Bokhara, Cabul, Chandahar, Zableston, &c. the greatest part of India, many districts along the Oxus or Ginon, and the Caspian Sea, Circassia, Georgia, Armenia, Mesopotamia, Syria, Palestine, Cyprus, part of Asia Minor, Egypt, the Mediterranean coasts of Africa, Morocco, Fez, Spain, Sicily, Naples, part of France, &c. &c. in all which countries, (if we except the European states) the Arabic is to this day cultivated with care, as being the language of their religion and their law.

With such dispositions and attachments, therefore, it is easy to conceive, that their language became naturally an important object of their attention. The dialects of their numerous tribes furnished them with rich mines : from these they freely borrowed ; and formed, from the whole, a language, sublime, comprehensive, copious, energetic, delicate, majestic ; adapted equally for the softness of love, or the poignancy of satire ; for the mournfulness of elegy, or the grandeur of heroics ; for the simplest tale, or the boldest effort of rhetoric.

“ In every stile of composition, therefore, the books in this language are numerous. and many of them of high intrinsic worth ; their books, however, and their language, remain still but imperfectly known in Europe ; nor can we ever hope, perhaps, for much advancement in this branch of learning, till the formidable fancied difficulties of the study are removed ; till curiosity is stimulated by a hope of success ; till attention is fixed by a conviction of its utility.”

The Augustan age of Arabian literature may be considered to have been about the time that the power of the caliphs was at its height, and this was about the 170th year of the Hegira, and the 701st of the Christian *Æra*, and during the reign of Haroun Al-raschid, who bears so conspicuous a part in these volumes, and of his immediate successors. “ The monarchs themselves,” says Professor Carlyle, “ loved and cultivated the sciences ; the ministers followed their example ; and men of genius flocked to the court of Bagdad, from all parts of the world, with an assurance of receiving those honors and rewards which their abilities merited. The empire of the Khaliphs was at this time one of the most powerful that has ever existed ; it extended, in Asia, from the gulph of Persia and the confines of Tartary to the Mediterranean and Indian seas, and comprehended all the habitable part of Africa, from the

isthmus of Suez to the Atlantic Ocean." And it was probably not long after this, that most of these tales were written, for I believe it is generally supposed, that they were not all the production of one author, or of one age.

Of the tales themselves, I do not mean to enter into a long and minute investigation; although such an investigation would be, if well conducted, highly amusing, and at the same time instructive. But to carry on an inquiry of this sort, to the extent it ought, would require great research and labour, and would in itself form a separate work. Mr. Hole has even produced a small volume in the illustration only of one story, which occupies not more than the fifth part of one volume of the present tales. All the peculiarities and customs, which are mentioned in the *Arabian Nights*, might be illustrated by similar peculiarities and customs, which are not only known to have existed among the very people, of whom this work delineates the manners, at the very time when the work itself was composed, but which also still exist among the same nations. Such an inquiry too would tend to explain some parts of the present work, which must, without it, now appear, if not absurd, at least unaccountable. To shew, however, that even the most common things are not inserted without a motive, and to illustrate what might be otherwise considered as ridiculous, I shall give one or two instances of the manner of investigation and sort of illustration proposed.

In the story of the *Merchant and Genius*, Vol. I. page 29, the latter says, "I have sworn to kill thee, as thou hast killed my son; for whilst thou was throwing about the stones of the dates thou hadst eaten, my son passed by, and one of them struck him in the eye and caused his death." Now this, at first sight, seems a singular, if not a ridiculous thing; but even this has its foundation in an Eastern custom. There

are accounts (and I speak upon the authority of Warren Hastings, Esq. than whom no one is better acquainted with Oriental manners and history; and whose name is almost revered throughout that quarter of the world,) there are accounts of people having been killed by date stones, which were shot at them in a particular manner with both hands. Those persons who are in the habit of doing this, will send the stone with such velocity as to give a most violent blow. And it is in this manner that prisoners have sometimes been put to death: a man sits down at a little distance from the object he intends to destroy, and then attacks him by repeatedly shooting at him with the stone of the date, thrown from his two fore-fingers; and in this way puts an end to his life.—The former translation, by calling these stones, the “shells” of the date, besides totally mistaking the fact, dates having no shells but only stones, makes complete nonsense of the tale.

Thus, too, in the story of Ali Baba and the Forty Thieves, in Vol. IV. Morgiana says, that she knew the man she had killed to be a robber, who had come with the intention of murdering her master, because he eat no salt at supper. Now this in itself is perfectly unintelligible: but when we find it to be a custom among the Arabians, and some other Eastern nations, that, if any one eat salt at another's table, it is a sure pledge of the honor and integrity of the guest, and for the safety of the host, and that even a robber will not then break the laws of hospitality, every thing is explained; and the Author's local knowledge and veracity are authenticated.

I must add one other singular instance. In the story of Sidi Nouman, Vol. IV. page 183, after he has been changed into a dog by his wife Aminè, there is a long account of his treatment, particularly by one person, who, though he gives him food in the street, yet is distressed at his getting into his

house; and who is one of those who think, "that water and soap enough cannot be found to wash their clothes, if a dog has touched them." Yet this very man threw the nicest pieces to him the next morning, when with other dogs he was waiting before the door. The following extract from the *Travels in the East of M. Olivier, in 1793*, will illustrate the circumstance.

"Although Mussulmen consider dogs as unclean animals, so much so that they avoid touching them, and prevent them from entering into their houses, yet they suffer them to breed considerably in most towns.

"The charity of the Turks in regard to them, consists in giving them sometimes bread, and what they cannot consume, in distributing to them daily the liver, lights, entrails, and head of the sheep which are killed in the slaughter-houses, because they never make use of those aliments, proscribed by their religion, and because the Christians, following their example, dare not eat them. Every day are seen in the streets men carrying on a long pole a great number of these livers and lights, in order to sell them at one or two sous to the devout and rich, who may be desirous of regaling with them the dogs of their neighbourhood.

"There are persons, who cause to be built near the door of their houses, huts for the purpose of lodging bitches and their young: they carry thither straw, and give them every day bread or meat. It is even said, that some have, on their death-bed, left legacies for the support of a certain number of these animals."

Numerous also are the places where facts are mentioned, which are similar to others in works of authority. In the history of Codadad, Vol. III. p. 277, there is a custom, similar to that mentioned in the New Testament, of wiping the feet with the hair,

as a mark of respect, where a woman, who was a sinner, wipes the feet of our Saviour. Luke, chap. vii. ver. 38, and John xii. v. 3. Thus in the story, "O, prince, what is there we can do for you? If either prayers or knowledge could restore you to life, we would wipe your feet with our white beards, we would address you in speeches of wisdom: but the King of the Universe has taken you away for ever.

Again, also, in the History of Schemselnihar and the prince of Persia, when the former was told that the caliph was coming to visit her, she ordered the paintings on silk, which were in the garden, to be taken down. In the same manner are paintings, or hangings, used in the Old Testament, where it is said, "The women wove hangings for the grove." II. Kings, xxiii. v. 7.

\* It is in this manner that Mr. Hole proceeds to illustrate the seven voyages of Sindbad, which he calls the "Arabian Odyssey:" and by quoting from the different authors he has consulted for the occasion, accounts for, and sometimes even justifies, the most singular and extraordinary circumstances. I will here give an instance, which relates to that immense bird, the rock, which is also mentioned in various other places. Sindbad, in his second voyage, after trading successfully to different islands, lands on one abounding in fruit-trees, and meadows with streams running through them. He and his companions sit down by the side of a river, when Sindbad falls fast asleep, and on waking, finds himself deserted, and the ship making sail at a distance from the island. "You may easily imagine," says Sindbad (Vol. I. p. 240), "the reflections that occurred to me in this dismal state. I thought I should have died with grief; I groaned and cried aloud; I beat my head, and threw myself on the ground, where I remained a long time overwhelmed with a confusion of thoughts, each more distressing than the other: I

reproached myself a thousand times for my folly, in not being contented with my first voyage, which ought to have satisfied my desire of seeking adventures ; but all my regrets were of no avail, and my repentance came too late. At length I resigned myself to the will of Heaven ; and not knowing what would become of me, I ascended a high tree, from whence I looked on all sides, to see if I could not discover some object to inspire me with hope. Casting my eyes towards the sea, I could discover nothing but water and sky, but perceiving on the land side something white, I descended from the tree, and taking with me the remainder of my provisions, I walked towards the object, which was so distant that I could not distinguish what it was. As I approached, I perceived it to be a large white ball, of a prodigious size, and when I got near enough to touch it, I found it was soft. I walked round it to see if there were an opening, but could find none ; and it appeared so even, that it was impossible to get up it. The circumference might be about fifty paces.

“The sun was then near setting ; the air grew suddenly dark, as if obscured by a thick cloud. I was surprised at this change, but much more so when I perceived it to be occasioned by a bird of a most extraordinary size, which was flying towards me. I recollected having heard sailors speak of a bird called a rock ; and I conceived, that the great white ball, which had drawn my attention, must be the egg of this bird. I was not mistaken ; for shortly after it lighted on it, and placed itself as if to sit upon it. When I saw it coming I drew near to the egg, so that I had one of the claws of the bird just before me ; this claw was as big as the trunk of a large tree.

“I tied myself to it with the linen of my turban, in hopes that the rock, when it took its flight the next morning, would carry me with it out of that desert island. My project succeeded ; for at the break of day the rock flew away, and carried me to such a



height, that I could not distinguish the earth : then it descended with such rapidity, that I almost lost my senses. When the rock had alighted, I quickly untied the knot that confined me to its foot, and had scarcely loosed myself, when it darted on a serpent, of an immeasurable length, and seizing it in its beak, flew away."

" If any one choose, (says Mr. Hole,) to look into Bochart's *Hierozoicon*,\* he may find a more extravagant account of this bird, extracted from Arabian authors, than what is here given by Sindbad. Marco Paulo de Veneto,† a celebrated traveller in the 13th century, has a whole chapter " *de maximâ ave Ruch*."‡ He there says, that this bird was occasionally found in islands difficult of access, which lie towards the south of Madagascar ; that some people, who had seen it, affirmed, that the wing feathers were twelve paces in length, and all the other parts correspondent to them. These birds, he adds, would sometimes seize and fly away with an elephant, on whose flesh they usually fed : and that he acquired his information from an officer of the great Khan, who had been confined many years in one of those islands.

" Though this account of the officer was highly exaggerated, it was probably built on some foundation in truth. Pigafetta mentions, that he had heard there were fowls of such strength and magnitude near the gulf of China, as to be capable of carrying

\* Vol. II. page 84.

† Marco Paulo resided seventeen years in the court of the Khan of Tartary, and was the first European, who gave any account of China to be depended upon. What he speaks from his own knowledge has been generally confirmed by subsequent voyagers. His fabulous narratives are of a similar kind to those mentioned by Mandeville, Vertomannus, and other ancient travellers into the East, Sindbad included, as a farther examination of his voyages will plainly shew.

‡ Lib. iii. ch. 40. *Novus Orbis*. See also Ramusio's collection of voyages, printed at Venice, A. D. 1683, Tom. II. page 55.

large animals\* through the air: and that a bird, of stupendous size, exists in the southern parts of the Indian ocean, appears from the testimony of an English navigator, whose veracity is as unquestionable as his professional abilities. It is mentioned in Dr. Kippis's *Life of Cook*, "that he found in an island, not far from New Holland, a bird's nest, which was built with sticks upon the ground, and was no less than six and twenty feet in circumference, and two feet eight inches in height."

In this manner might the whole work be gone through. And this mode of illustration would have been farther advantageous than what I have here pointed out. If diligently pursued, it might lead to interesting discoveries, relative to the progress of ideas from one nation to another. A scientific translator would not only be induced to trace many of these stories to a classic origin; but likewise to retrace some of the classic fictions to their primitive Eastern derivation.

In the middle ages the Arabians borrowed largely from the Greeks; and the latter, in much earlier times, derived from the banks of the Ganges, and not unfrequently through the medium of Egypt, the greater part of their literature and mythology. This fact seems to be clearly ascertained by late translations from the ancient writers of India; and from them the Arabs appear some times to have adopted directly, without the intervention of any other medium, many imaginary occurrences and popular tales.†

I shall now cite a few authors who have spoken of the *Arabian Nights* as containing faithful delineations of the manners and customs of Oriental nations; and begin with our fair countrywoman, Lady Mary Wortley Montague, from whose entertaining, and I believe accurate, letters I shall make

\* Ramusio, Tom. I. page 369.

† See the works of Sir W. Jones, Mr. Maurice, Mr. Wilkins, Mr. Kindersley, Mr. Beloe, Mr. Scott, Dr. Russell, &c.

two extracts. The first describes her visit to the wife of the second officer in the Turkish empire.

“ I went to visit the Kahya’s lady, and was met at the door by two black eunuchs, who led me through a long gallery, between two ranks of beautiful young girls, with their hair finely platted, almost hanging to their feet, all dressed in fine light damasks, brocaded with silver. I was sorry that decency did not permit me to stop to consider them nearer; but that thought was lost upon my entrance into a large room, or pavilion, built round with gilded sashes, which were most of them thrown up; and the trees, planted near them, gave an agreeable shade, which hindered the sun from being troublesome. The jessamines and honeysuckles that twisted round their trunks, shed a soft perfume, increased by a white marble fountain, playing sweet water in the lower part of the room, which fell into three or four basons with a pleasing sound. The roof was painted with all sorts of flowers, falling out of gilded baskets, that seemed tumbling down. On a sofa, raised three steps, and covered with fine Persian carpets, sat the Kahya’s lady, leaning on cushions of white satin embroidered; and at her feet sat two young girls, about twelve years old, lovely as angels, dressed perfectly rich, and almost covered with jewels. But they were hardly seen near the fair Fatima, (for that was her name,) so much her beauty effaced every thing I have seen, nay, all that has been called lovely either in England or Germany. I must own, that I never saw any thing so gloriously beautiful, nor can I recollect a face that would have been taken notice of near her’s. She stood up to receive me, saluting me after their fashion, by putting her hand to her heart with a sweetness full of majesty, that no court breeding could ever give. She ordered cushions to be given me; and took care to place me in the corner, which is the place of honor. I con-

fess, though the Greek lady had before given me a great opinion of her beauty, I was struck with admiration, that I could not, for some time, speak to her, being wholly taken up in gazing. That surprising harmony of features! That charming result of the whole! That lovely bloom of complexion, unsullied by art! The unutterable enchantment of her smile!—But her eyes!—Large and black, with all the soft languishment of the blue! every turn of her face discovering some new grace.

“She was dressed in a caftan of gold brocade, flowered with silver, very well fitted to her shape, and shewing to advantage the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink, her waistcoat green and silver, her slippers white satin, finely embroidered; her lovely arms adorned with bracelets of diamonds, and her broad girdle set round with diamonds; upon her head a rich Turkish handkerchief of pink and silver, her own fine black hair hanging a great length, in various tresses, and on one side of her head some bodkins of jewels. I am afraid you will accuse me of extravagance in this description. I think I have read some where, that women always speak in rapture, when they speak of beauty; and I cannot imagine why they should not be allowed to do so. I rather think it a virtue to be able to admire, without any mixture of desire or envy.

“The gravest writers have spoke with great warmth of some celebrated pictures and statues. The workmanship of Heaven certainly excells all our weak imitations; and, I think, has a much better claim to our praise. For my part, I am not ashamed to own, I took more pleasure in looking on the beautiful Fatima, than the finest piece of sculpture could have given me. She told me the two girls at her feet were her daughters, though she appeared too young to be their mother. Her fair maids were ranged below the

sofa, to the number of twenty, and put me in mind of the pictures of the ancient nymphs. I did not think all nature could have furnished such a scene of beauty. She made them a sign to play and dance. Four of them immediately began to play soft airs on instruments between a lute and a guitar, which they accompanied with their voices, while the others danced by turns.

“When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she begged I would wear the richest for her sake, and gave the others to my women and interpretress.—I retired through the same ceremonies as before, and could not help thinking I had been some time in Mahomet’s paradise, so much I was charmed with what I had seen.”

How similar are most parts of this account to various descriptions in these tales! And in the passage which follows we have an equally similar representation of the splendour, magnificence, and richness of eastern dresses. It is an account of Lady M. W. Montagu’s visit to the sultana Hafiten, the late favourite of sultan Mustapha, after the death of the latter.

“I was led into a large room, with a sofa the whole length of it, adorned with white marble pillars like a *ruelle*, covered with pale blue-figured velvet, on a silver ground, with cushions of the same, where I was desired to repose till the sultana appeared, who had contrived this manner of reception to avoid rising at my entrance; though she made me an inclination of her head, when I rose up to her. I was very glad to observe a lady, that had been distinguished by the favour of an emperor, to whom beauties were, every day, presented from all parts of the world. But she did not seem to me to have ever been so beautiful as the fair Fatima I saw at Adrianople; though she had the remains of a fine face, more decayed by sor-

row than time. But her dress was something so surprisingly rich, that I cannot forbear describing it to you. She wore a vest called *Dualma*, which differs from a caftan by longer sleeves, and folding over at the bottom. It was of purple cloth, strait to her shape, and thick set, on each side down to her feet and round the sleeves, with pearls of the best water, of the same size as their buttons commonly are, about the bigness of a pea; and to these buttons, large loops of diamonds in the form of those gold loops, so common on birthday coats. This habit was tied at the waist, with two large tassels of smaller pearls, and round the arms embroidered with large diamonds. Her shift was fastened at the bottom with a large diamond, shaped like a lozenge; her girdle, as broad as the broadest English ribband, entirely covered with diamonds. Round her neck she wore three chains, which reached to her knees; one of large pearls, at the bottom of which hung a fine coloured emerald, as big as a turkey's egg; another, consisting of two hundred emeralds close joined together, of the most lively green, perfectly matched, every one as large as a half-crown piece, and as thick as three crown pieces; and another of small emeralds perfectly round. But her earrings eclipsed all the rest. They were two diamonds, shaped exactly like pears, as large as a big hazelnut. Round her *talpoche* she had four strings of pearl, the whitest and most perfect in the world, fastened with two roses, consisting of a large ruby for the middle stone, and round them twenty drops of clear diamonds to each. Besides this, her head-dress was covered with bodkins of emeralds and diamonds. She wore large diamond bracelets, and had five rings on her fingers, (except Mr. Pitt's) the largest I ever saw in my life. 'Tis for jewellers to compute the value of these things; but, according to the common estimation of jewels in our part of the world, her whole dress must be worth a hundred thousand pounds ster-

ling. This I am sure of, that no European queen has half the quantity, and the Empress's jewels, though very fine, would look very mean near her's. She gave me a dinner of fifty dishes of meat, which (after their fashion) were placed on the table one at a time, and were extremely tedious. But the magnificence of her table answered very well to that of her dress. The knives were of gold, and the hafts set with diamonds. But the piece of luxury which grieved my eyes, was the table-cloth and napkins, which were all tiffany, embroidered with silk and gold, in the finest manner, in natural flowers. It was with the utmost regret that I made use of these costly napkins, which were as finely wrought as the finest handkerchiefs that ever came out of this country. You may be sure that they were entirely spoiled before dinner was over. The sherbet (which is the liquor they drink with their meals) was served in china bowls; but the covers and salvers massy gold. After dinner, water was brought in gold basons, and towels of the same kind with the napkins, which I very unwillingly wiped my hands upon; and coffee was served in china with gold soucoups.

"When I took my leave of her, I was complimented with perfumes, as at the grand's vizier's, and presented with a very fine embroidered handkerchief. Her slaves were to the number of thirty, besides ten little ones, the eldest not above seven years old. These were the most beautiful girls I ever saw, all richly dressed: and I observed, that the sultana took a great deal of pleasure in these lovely children, which is a vast expense; for there is not a handsome girl of that age to be bought under a hundred pounds sterling. They wore little garlands of flowers, and their own hair braided, which was all their head-dress, but their habits were all of gold stuffs. These served her coffee, kneeling; brought water when she washed, &c. &c. 'Tis a great part of the business of the older

slaves, to take care of these young girls, to teach them to embroider, and to serve them as carefully as if they were children of the family. Now do you imagine I have entertained you, all this while, with a relation that has, at least, received many embellishments from my hand? This, you will say, is but too like the Arabian Tales. Those embroidered napkins! and a jewel as large as a turkey's egg?—You forget, dear sister, those very tales were written by an author of this country, and (except the enchantments) are a real representation of the manners here. We travellers are in very hard circumstances. If we say nothing but what has been said before us, we are dull, and we have observed nothing. If we tell any thing new, we are laughed at as fabulous and romantic, not allowing either for the difference of ranks, which afford difference of company, or more curiosity, or the change of customs, that happens every twenty years in every country. But the truth is, people judge of travellers exactly with the same candour, good-nature, and impartiality, they judge of their neighbours upon all occasions. For my part, if I live to return amongst you, I am so well acquainted with the morals of all my dear friends and acquaintances, that I am resolved to tell them nothing at all, to avoid the imputation, (which their charity would certainly incline them to) of my telling too much. But, I depend upon your knowing me enough, to believe whatever I seriously assert for truth; though I give you leave to be surprised at an account so new to you. But what would you say, if I told you, that I have been in a Haram, where the winter apartment was wainscotted with inlaid work of mother-of-pearl, ivory of different colours, and olive wood, exactly like the little boxes you have seen brought out of this country; and in those rooms designed for summer, the walls are all crusted with Japan china, the roofs gilt, and the floors spread with the finest Persian carpets; yet there is nothing more true; such is the pa-



place of my lovely friend, the fair Fatima." I trust, the amusing style and singular nature of these extracts will fully justify the length of them.

Mr. Dallaway, in his late work, called "Constantinople, antient and modern," has the following passage. "Much of the romantic air which pervades the domestic habits of the persons described in the Arabian Nights, particularly in inferior life, will be observed in passing through the streets of Constantinople. And we receive, with additional pleasure, a remembrance of the delight with which we at first perused them, in finding them authentic portraits of every Oriental nation." Thus, also, and in strong terms, speak the authors of the British Critic. "This work has been admired, and always will, for the simplicity of its narrative, combined with all that the most luxuriant imagination can require; for the accuracy of its representation of Oriental manners, and for the interest and curiosity it awakens in the learned and unlearned, the young and the old. And we have known some of the most grave, and most learned men retain, with delight, the impression made by these volumes."

In some observations on the passage to India, Colonel Capper speaks in the highest terms, and gives an animated account of the power which these tales still possess over the minds of the Arabs. "The Arabian Nights," says he, "contain much curious and useful observation. They are by many people erroneously supposed to be a spurious production, and are therefore slighted in a manner they do not deserve. They were written by an Arabian, and are universally read and admired throughout Asia, by all ranks of men, both old and young: considered, therefore, as an original work, descriptive, as they are, of the manners and customs of the East in general, and also of the Arabians in particular, they surely must be thought to merit the attention of the curious, nor are they, in my opinion, destitute of merit in other

respects ; for although the extravagance of some of the stories is carried too far, yet, on the whole, one cannot help admiring the fancy and invention of the author, in striking out such a variety of pleasing incidents ; pleasing I will call them, because they have frequently afforded me much amusement ; nor do I envy any man his feelings who is above being pleased with them. But before any person decides upon the merit of these books, he should be an eye-witness of the effect they produce on those who best understand them. I have more than once seen the Arabians in the desert, sitting round a fire, listening to these stories with such attention and pleasure as totally to forget the fatigue and hardship with which, an instant before, they were entirely overcome. In short, not to dwell any longer on this subject, they are in the same estimation all over Asia, that the adventures of Don Quixote are in Spain, and it is presumed no man of genius or taste would think of making the tour of that country without previously reading the work of Cervantes."

To this list of authors, many of whom are still living, I shall now add the opinion which another illustrious character entertains of this work, and I trust that by inserting an extract from a letter of Warren Hastings, Esq. that gentleman will not think I have taken too great a liberty. He entertains the highest opinion of the original work, and adds, that " M. Galland has selected the best of the tales, and rendered those which he has given us, if not quite faithfully, yet with the costume and manners perfectly correct, and the language both elegant and Oriental. Our English translation of his work is mean and coarse beyond criticism."

Mr. Richardson, at the end of his Arabic Grammar, has given, what he calls a literal translation of part of one of these tales ; any person, therefore, who is curious to see how far M. Galland has deviated from the original, may compare the two. The

translation itself is too long for insertion. He takes the story of Alnaschar, the Barber's fifth brother; "in which," he says, "the folly of aerial castle-building is displayed in an agreeable vein of humour. I shall endeavour to make the version as literal as possible, which the reader may compare with the Arabian Nights, where he will find a greater deviation from the original, than even a free translation seemed to require." Mr. Richardson does not, I believe, give the whole of the tale, even from the manuscript he made use of; and the other slight circumstances, in which M. Galland differs from him, may probably have arisen from their making use of different manuscripts.

In the second volume of M. Galland's work, he says, in a note, that the hundred-and-first, and hundred-and-second nights (according to his division of it,) are, in the original, employed in a description of the seven different dresses worn by the daughter of Schemseddin Mohammed (See Vol. 1. page 328, and note 13, of this translation); and interspersed with poetry in praise of the bride, which however beautiful it might be in Arabic, would not, he says, be worth translating into French: and that he has therefore omitted these two nights. How tiresome the description of these dresses might be I know not; nor how little suited these particular verses were to the ear of a Frenchman; but if they be at all similar to those beautiful specimens with which Professor Carlyle has gratified our English ear, we certainly have, in this instance, to regret M. Galland's omission. And, in proof of this, I shall insert a few stanzas from the Arabic poetry; particularly as some of them relate to, or are the production of, persons mentioned in this work; as, for instance, the caliph Haroun Alraschid, his grand vizier Giafar, the poet Isaac, &c.

In the history of Noureddin and the Beautiful

Persian, Volume III. p. 53. Haroun Alraschid exclaims, "On my life, I have never heard so good a voice, nor a better player on the lute; Isaac, whom I believed to be the best in the world, is much inferior to her." The person, here mentioned, is Isaac Almously, whom the Orientals esteem as the best musician that was ever known. He was a Persian by birth, but resided entirely, in the early part of his life, at Mousel, (Moussoul.) Mahadi, the father of Haroun Alraschid, having one day, by accident, heard him sing one of his own compositions, accompanied by his lute, was so delighted with his performance, that he carried him to Bagdad, and made him his principal musician; in which situation he continued during the reign of several caliphs.

When Haroun Alraschid succeeded to the throne, which he did after the death of his elder brother Hadi, Isaac composed the following verses on his inauguration, and on the appointment of Yahia, the father of Jaafer (Giafar,) and the founder of the greatness of the family called the Barmecides.

Th' affrighted sun ere-while had fled,  
And hid his radiant face in night;  
A cheerless gloom the world o'erspread—  
But Haroun came and all was bright.

Again the sun shoots forth his rays,  
Nature is deck'd in Beauty's robe;  
For mighty Haroun's sceptre sways,  
And Yahia's arm sustains the globe.

Professor Carlyle gives the following instance of the power of music over the mind of this monarch: Haroun Alraschid having quarrelled with his mistress, Meridah, left her in a rage, and refused to see her any more. The lady was in despair, and knew not how to bring about a reconciliation. In the mean time, the vizier Jaafer, (Giafar) who had always been the friend of Meridah, sent for Almously; and giving

him a song composed for the occasion, desired him to perform it before the caliph, with all the pathos he was master of. The musician obeyed ; and such were the powers he possessed, that Haroun's anger was instantly appeased ; he rushed into the presence of Meridah, and taking all the blame of the quarrel, entreated her to forgive him, and bury every thing that had passed in eternal oblivion. Ebn Khalican, the historian, adds, that both Haroun and the lady instantly rewarded the minister and musician with a considerable present.

As the family of the Barmecides is mentioned very often, in several parts of this work, it may not be improper to give a slight sketch of them, especially as it was Haroun Alraschid who not only increased the power and interest which they first acquired under his father, but who also effected their ruin. The family of Barmec was descended from the ancient Persian monarchs, and was very rich ; but it was at the court of Bagdad that the Barmecides arrived at their full splendour. The character of the first, who was thus distinguished, was that of a man possessed of great virtue and great talents. He was called Yahia Ben Khaled, the same that was celebrated in the preceding verses ; and that was appointed by Mahadi governor to his son Haroun Alraschid, who, when he succeeded to the throne, appointed him grand vizier ; and when old age obliged him to resign that office, his second son, Jaafer, (Giafar) was appointed in his place. The abilities of the son equalled those of the father. " He was the most admired writer, and most eloquent speaker, of his age ;" and while in office, " he displayed the accuracy of a man of business and the comprehensive ideas of a statesman." His former acquirements, however, caused him to become the companion, as well as the minister, of the caliph, who at last grew so much attached to him, that he appointed his elder brother, Fadhel, grand vizier in his

place, that the affairs of the state might not deprive him of the pleasure of his society. For seventeen years these brothers were all-powerful; when, at once, the whole family were involved in disgrace; and the ill-treatment they experienced must eternally stain the character of Haroun. The cause of their disgrace is uncertain; Professor Carlyle gives the following as most probable. "The Khaliph had a sister, called Abassa, of whom he was passionately fond, and whose company he preferred to every thing but the conversation of Jaafar. These two pleasures he would fain have joined together by carrying Jaafar with him in his visits to Abassa; but the laws of the haram, which forbade any one, except a near relation, from being introduced there, made that impossible; and he was obliged to be absent either from his sister or his favourite. At length he discovered a method, which he hoped would enable him to enjoy, at the same time, the society of these two persons, who were so dear to him. This was to unite Jaafar and Abassa in marriage. They were married accordingly, but with this express condition, that they should never meet but in the presence of the khaliph.

"Their interviews, however, were very frequent; and as neither could be insensible of the amiable qualities which the other possessed, a mutual affection took place between them. Blinded by their passion they forgot the khaliph's injunction, and the consequences of their interview were but too apparent. Abassa was delivered of a son, whom they privately sent to be educated at Mecca.

"For some time their amour was concealed from Alraschid; but the khaliph having at length received intelligence of it, he gave way to his rage, and determined to take the most severe revenge. In consequence of this cruel resolve, he immediately commanded Jaafar to be put to death, and the whole race of Barmec to be deprived of their possessions,

## ARABIAN NIGHTS.



IT is recorded in the chronicles of the Sassanians,<sup>1</sup> those ancient monarchs of Persia who extended their empire over the continent and islands of India, beyond the Ganges, and almost to China, that there was an illustrious prince of that powerful house, who was as much beloved by his subjects for his wisdom and prudence, as he was feared by the surrounding states, from the report of his bravery, and the reputation of his hardy and well-disciplined army. He had two sons: the elder, called Schahriar, was endowed with all the virtues of his father, nor was Schahzenan, the younger, less deserving of praise.

This king, after a reign as glorious as it was long, sunk into the tomb of his ancestors, and Schahriar ascended the throne. Although his brother was excluded by the laws of the empire from all power, and became nothing more than a subject, yet the exalted and magnificent situation of Schahriar gave rise to no envious or discontented thoughts: his whole endeavor was to please and make Schahriar happy. This was by no means difficult. The sultan, who was always fond of his brother, was delighted with his attention; and wishing that he should partake of his own power and wealth, he bestowed on him the kingdom of Great Tartary. Schahzenan went immediately and took possession of his empire, and fixed his residence at Samarcand, the chief city.

These two kings had been separated about ten

years, when Schahriar, ardently wishing to see his brother, determined to send an ambassador to him, with an invitation to his court. For this purpose he fixed on his first vizier, who went with a splendid and appropriate retinue. When he approached Samarcand, Schahzenan, being acquainted with his arrival, immediately went out to meet him, with all his court most magnificently dressed for the occasion; so great was the honor paid to the minister of the sultan. The king of Tartary received him with signs of great joy; and instantly inquired after the sultan, his brother. Having satisfied his curiosity, the vizier unfolded the purpose of his embassy. Schahzenan, who was much affected at the kindness and recollection of his brother, then addressed the vizier in these words :

“ Sage vizier, the sultan, my brother, does me too much honor ; he could not propose any thing more agreeable to me. It is impossible that his wish to see me can exceed my anxious desire of again beholding him; time has not weakened my regard any more than his. My kingdom is tranquil, and I require only ten days to prepare for my departure : for this short time you need not have the trouble of entering the city : pitch your tents, and remain in this place : I will take care and order every refreshment and accommodation for you and your whole train.” This was immediately done ; and the king had scarcely returned to his palace, when the vizier saw an immense quantity of all sorts of provisions arrive, accompanied with rare and valuable presents.

In the mean time Schahzenan made every preparation for his journey. He dispatched with celerity his most pressing business : he established a regency to govern the kingdom during his absence, and put a minister, on whose abilities and fidelity he had the firmest reliance, at the head of it. At the end of ten days every thing was ready ; he took a



tender leave of the queen, his consort, and accompanied by such officers as he had appointed to attend him, left Samarcand in the evening. He proceeded directly to a royal pavilion, which had been erected near the vizier's tent. Schahzenan remained in conversation with the ambassador till about midnight; but wishing once again to embrace his queen, whom he tenderly loved, he returned privately to the palace, and went directly to her apartment, who not expecting his return, had received into her chamber one of the lowest officers of the household. They had been in bed some time, and were both in the deepest sleep.

The king, thinking how agreeably the queen, of whose affection he had no doubt, would be surprised at his unexpected return, entered the chamber without making any noise. Conceive, then, his astonishment at seeing, by the lights which are always hung in the royal apartments, another man in her arms. He stood for an instant motionless, almost doubting his own eyes. Being, however, too certain of the truth. "Have I then," said he to himself, "scarcely left my palace, or gone from under the walls of Samarcand, before they dare thus to disgrace me? Wretch! your crime shall not go unrequited. As king, it is my duty to punish the crimes that are committed within my states; as an offended husband, I ought to sacrifice you to my just resentment." The unfortunate monarch, yielding to his first fury, drew his scimitar, and approaching the bed, with one stroke changed their sleep into death: then taking them up one after the other, he threw them from the window into the foss that surrounded the palace.

Having thus satisfied his revenge, he went from the city as he entered, and retired to his pavilion. On his arrival, without relating what had passed to any one, he ordered the tents to be struck, and began his journey. Every thing was soon ready, and

it was scarcely day-light when they commenced their march to the sound of drums and other instruments. The whole train were filled with joy, except the king, who could think of nothing but his queen's infidelity, and he became a prey to the deepest grief and melancholy during the whole journey.

When he approached the capital of the Indies, he perceived the sultan Schahriar and all his court coming out to greet him. What joyful sensations arose in their breasts at this fraternal meeting! They alighted and ran into each other's arms: after a thousand expressions of regard, they remounted, and entered the city amidst the acclamations of the surrounding multitude. The sultan conducted the king, his brother, to a palace, which had been prepared for him. It communicated by a garden with his own; and was even more magnificent, as it was the spot where all the fêtes and splendid entertainments of the court were given; and it was now even increased in splendour by new and brilliant ornaments.

Schahriar immediately left the king of Tartary, in order that he might have time to bathe and change his dress; on his return from the bath he went immediately to him again. They seated themselves on a sofa, and as the courtiers, through respect, stood at a considerable distance, these two brothers conversed with each other at their ease, after so long an absence; and seemed even more united by affection than blood. They ate together at supper, and after their repast they again conversed, till Schahriar, perceiving the night far advanced, left his brother to repose.

The unfortunate Schahzenan retired to his couch; but if the presence of the sultan had for a while suspended his grief, it now returned with redoubled force. Instead of enjoying that rest he was so much in want of, the most agonizing reflection dwelt upon

his mind. Every circumstance of his queen's infidelity presented itself to his imagination with such violence, that it almost deprived him of his reason. Not being able to sleep, he arose, and giving way to these afflicting thoughts, they made such a deep impression of sorrow on his countenance, that the sultan could not fail of remarking it. "What cause of complaint," thought he, "can the king of Tartary have? He cannot object the reception I have given him. I have received him as a brother whom I tenderly love; and I cannot reproach myself with any thing. Perhaps he feels a regret at the distance he is from his kingdom and his consort? If that indeed afflicts him, I must hasten the presents I am preparing for him, that he may set out, whenever he pleases, on his return to Samarcand." This he immediately set about; and sent a part of the presents even the next day. These were composed of every thing rare, singular, and valuable, that India could produce. In the mean time the sultan endeavoured to amuse his brother by every species of pleasure; but the most splendid entertainments and gayest fêtes only served to increase his melancholy.

Schahriar having one morning given orders for a grand hunting party, at the distance of two days journey from the city, in a part of the country where there were plenty of stags, Schahzenan requested permission to remain in his palace, excusing himself on account of a slight indisposition. The sultan wishing to please him, gave him his choice, and went with all his court to partake of the sport. The king of Tartary was no sooner alone, than he shut himself up in his apartment. He seated himself at a window that looked over the garden; the view from thence, and the melody of the multitudes of birds, which had chosen that beautiful spot for their retreat, must have excited pleasant sensations in his breast, if he had been capable of feeling them: but

totally absorbed and overwhelmed with the dreadful recollection of the queen's infamous conduct, he more frequently lifted his eyes to heaven, complaining of his wretched fate, than fixed them on the beauties of the spot.

He remained thus occupied with his own melancholy thoughts, when his attention was roused by the following event. A secret door of the sultan's palace suddenly opened, and out came twenty females; in the midst of whom were the sultana, who was easily distinguished by her superior manner. This princess, supposing the king of Tartary was engaged in the chase, approached without fear, even to the very windows of his apartments. The prince wishing, through curiosity, to observe them, placed himself at the window so as to see every thing that passed, without being at all seen. They who accompanied the sultana immediately threw off the long robes which they had first appeared in, and which entirely hid their faces. How great was his astonishment, when he saw, in this party, which he supposed to consist only of women, ten blacks, who each selected a mistress. Nor did the sultana, on her part, remain long without her lover. Clapping her hands, she called out, "Masoud, Masoud!" and another black instantly descended from a tree, and ran towards her.

Decency forbids us to enter into a detail of their conduct, nor is it at all necessary. Schahzenan saw enough to convince him that his brother had not less reason to complain than himself. The amusements of this amorous party lasted till midnight: they then bathed altogether in a large piece of water, and having put on their habits, they returned to the palace by the same secret door; and Masoud, who had come over the wall of the garden, escaped in the same way.

The whole of these transactions, which passed un-

der his own eyes, caused many reflections in the king's mind. "How absurd," said he, "to think, that my misfortune is singular and uncommon! It is the inevitable destiny of all husbands, since even the sultan, my brother, the sovereign of so many states, the greatest monarch in the world, cannot avoid it. What weakness then in me to be thus affected at my own lot, and remain a prey to melancholy: it shall be so no longer. The recollection of a misfortune so common to all men, shall vex me no more, nor disturb my repose." In short, from this moment, he ceased to repine. He had delayed going to supper till the whole of this extraordinary scene was over; he then ordered it to be brought, and eat with a better appetite than he had before done since his departure from Samarcand, and even enjoyed a fine concert that was performed during the repast.

From this time he resumed his former good humour, and when he heard of the sultan's return, he went and paid his respects to him, with an air of gaiety and satisfaction. Schahriar, at first, took no notice of this change. He thought only of hinting at the refusal of his brother to accompany him to the chase; and without allowing him time to reply, he gave him an account of the great number of stags and other animals they had hunted, and the pleasure it had afforded. Schahzenan, having listened with great attention, took his turn to speak. As melancholy or chagrin no longer clouded his mind, his natural vivacity and wit became apparent in a thousand lively sallies.

The sultan, who expected to find him in the same state in which he left him, was delighted with his gaiety. "I thank heaven, my brother," he cried, "for the happy change which has taken place during my absence. I am indeed truly rejoiced at it; but I have one favor to request, that I trust you will

not refuse me.”—“What can I refuse you,” replied Schahzenan, “you may command me in every thing. Speak; I am impatient to know what you wish of me.”—“Since you have been at my court,” resumed the sultan, “I have only seen you a prey to the most gloomy melancholy, which I have tried, but in vain, to dissipate by every species of amusement in my power. I thought that your grief might arise from the distance you were from your kingdom; I imagined, also, that love might have its share, and that the queen of Samarcand, whom you had selected for her incomparable beauty, was partly the cause. I know not whether my conjectures were right or wrong, and it was for this very reason, and from the fear of displeasing you, that I did not importune you. Soon after, without my having in the least contributed to it, I find you, on my return from a hunting party, in the highest spirits; your mind quite free from that dark cloud which hung over it, and prevented all enjoyment. Tell me then, I intreat you, why you were so melancholy, and why you are so no longer?”

At this speech the king of Tartary mused for some time, meditating what to answer. At length he said, “you are my sultan and my master, yet do not, I beg of you, compel me to give you the satisfaction you demand.”—“Yes, yes, my brother,” cried the sultan, “you must comply; I wish it, do not therefore refuse me.”—Schahzenan could no longer resist his intreaties. “Well then, my brother,” said he, “since you command it, you shall be satisfied. He then related the infidelity of the queen of Samarcand; and when he had finished his recital, “This,” continued he, “was the cause of my melancholy, was it not a sufficient one?”—“Oh, my brother,” cried the sultan, in a voice that shewed how much he sympathised with him, “what a dreadful tale have you unfolded to me! with what

impatience have I listened to you. I praise you for having punished the wretches; and no one can reproach you for it; as it is only just. And I own, had I been in your place, I should perhaps have been less easily satisfied. I should not have been contented with taking away the life of one woman, but should have sacrificed a thousand to my resentment. I am not astonished at your melancholy; the cause was too powerful and acute not to yield to it. Heavens! what an adventure: your fate surely is most singular, nor can have ever happened to any one besides. Since, however, it has pleased God to afford you consolation, and as I am sure that it is equally as well founded as was the cause of your grief, inform me, I beg, of that also, and make me acquainted with the whole."

Upon this point Schahzenan was in more difficulty than before, from the interest his brother seemed to take in it; but he was obliged to comply with his earnest request: "I am going to obey you," said he, "since you absolutely require it; yet I fear my compliance will cause you more pain than even I have felt; but you must attach the fault to yourself alone, since you compel me to reveal what I wished to remain buried in eternal oblivion."—"What you tell me," interrupted Schahriar, "only heightens my curiosity; hasten to discover this secret, whatever may be its nature." The king of Tartary, being no longer able to prevent it, detailed the whole that he had seen; the disguises of the blacks, the conduct of the sultana and her women; nor was Masoud forgotten. "After having witnessed this infamous scene," continued he, "I began to think that all women were naturally of this disposition, and were unable to resist their inclinations. I was no sooner of this opinion, than it appeared to me a great weakness in any man to suffer his happiness to rest on their fidelity. This reflection produced many others, and I was, at length, convinced, that it was best to think of it no

more. It has cost me some trouble, but I have accomplished it; and if you are of my opinion, you will follow my example."

Notwithstanding the excellence of this advice, the sultan was unable to follow it. "What," said he, furiously, "is it possible that the sultana of the Indies is capable of such base prostitution? No, no, my brother, I cannot believe what you have told me, unless I were to see it myself. It is a deception; you have been imposed upon; and it is too important a matter not to require positive proof."—"If," replied Schahzenan, "you wish to be witness to the fact, it will not be difficult to accomplish it. You have only to give orders for another hunting party, and after we have both left the city, with the court in our train, we will remain in our pavilions during the day, and at night we will return alone into my apartment. I am too certain that you will, during the next day, observe what I have before seen." The sultan approved of the plan, and immediately ordered the party, so that the pavilions were erected that very day in the appointed place.

The two princes set out on the following morning with all their train. They arrived at the camp, and remained there till night. Schahriar then called his grand vizier, and without discovering his intention, commanded him to take his place during his absence, and to suffer no person to leave the camp upon any account whatever. As soon as the sultan had given these orders, he and his brother got on their horses, passed unknown through the camp, entered the city, and went directly to the palace occupied by Schahzenan. They then retired to rest, but rose early in the morning, and took their station at the same window where the king of Tartary had observed the former scene with the blacks. They enjoyed the freshness of the morning, for the sun had not yet risen; and during their conversation they frequently cast their eyes towards the secret door. At length it was



opened, and to sum up all in a few words, the sultana, with her women, and the ten disguised blacks, instantly appeared, and having called Masoud, the sultan was soon too fatally convinced of his disgraceful misfortune. "Oh God!" he cried, "what indignity, what horror! is it possible, that the wife of so powerful a sovereign as I am, can be capable of such infamy. What prince, after this, can dare to call himself happy. Ah, my brother," added he, embracing him, "let us renounce the world; fidelity is banished from it, and if it flatters us one moment, it betrays us the next. Let us leave our dominions and all the pomp that surrounds us, and in foreign kingdoms pass an obscure life, and endeavour to conceal our disgrace." Schahzenan did not approve of this plan; but seeing the agony which his brother was then in, he dared not oppose it. "I have no other will than yours, my brother," replied he, "I am ready to follow you wherever you please; but promise me, that you will return whenever you meet with any one who shall be more unfortunate than we are."—"I do promise you," replied the sultan, "but I very much doubt whether we shall ever meet with such a one."—"I am of a different opinion," added the king of Tartary, "and our journey may be shorter than you expect."—They then departed secretly from the palace, and took a different road from that by which they came. They travelled as long as it was light, and passed the first night under some trees. As soon as the morning broke, they got up and resumed their journey, till they came to a beautiful meadow near the sea-shore, along which, at certain distances, were some very large and thick trees. They seated themselves under one of them to rest and take some refreshment, during which the infidelity of their respective queens became the subject of their discourse.

They had not long conversed together, when they

heard a most horrible noise very near them, towards the sea ; and a sudden loud and lamentable cry that filled them with dread. The sea itself immediately opened, and they observed an immense black column rising out of it, whose top seemed lost in the clouds. This sight redoubled their fears; they instantly got up, and climbed to the top of a tree, which appeared likely to conceal them. They were scarcely got there, when looking towards the spot from whence the noise came, and where the sea had opened, they observed, that the black column unfolded itself, as it were, and approached the shore. For a moment, they could not conceive what it was, but it very soon became evident.

It was one of those wicked genii who are the avowed enemies to mankind. He was black and hideous, and in form like an immense giant. He carried on his head a large glass case, secured by four locks of bright steel. With this he came into the meadow, and set it down at the foot of the very tree in which the princes were hidden. They, knowing the great danger they were in, gave themselves up for lost.

This wicked genius then sat down near the case, and having opened it with four keys, which were suspended from his girdle, a female, superbly dressed, of a fine figure and incomparable beauty, immediately came out. The monster made her sit by his side, and casting an amorous look at her, he said, " Lady, thou most accomplished of all that are admired for their beauty, whom I carried away on the very day of thy nuptials, and to whom I have been continually constant since, suffer me to repose a few moments near thee; feeling myself overcome with sleep, I sought this place to indulge in a little rest." Having said this, he let his immense head fall on her lap; and stretching out his legs, which extended almost to the sea, he immediately fell asleep, and began to snore, till the very shore echoed with the noise.

The lady, raising her eyes by chance, perceived the princes in the tree, and immediately made a sign with her hand for them to come down without making any noise. When they found they were thus discovered, their fears became more violent. They entreated her, by signs, to permit them to remain where they were; but she, on the contrary, having gently lifted up the giant's head, and placed it softly on the ground, got up, and said to them in a low but animated voice, "Descend; it is absolutely necessary that you should come down to me." In vain did they endeavour, by various methods, to make her comprehend how much they dreaded her hideous companion:—"Come down," continued she, in the same tone, "for if you hesitate, I will wake him, and request him to destroy you."

These words so much alarmed them, that they began to descend, though with all possible precaution. When they were on the ground, the lady took them by the hand, and leading them among some trees, she directly made a proposal to them of a nature not the most modest. At first they refused her; but she obliged them by fresh threats to comply with her wishes. Having gratified her inclination, she observed, that they had each a ring on their fingers, which she requested of them. She had no sooner received them, than taking a small box out of a parcel, that contained her wardrobe, she drew from it a string of rings of various sorts, and shewing it to the princes, said, "Do you know what this means?"—"We do not," they answered, "but it remains for you to inform us."—"They are," she replied, "the rings of all those on whom I have bestowed my favors. There are exactly ninety-eight, and yours, which I have requested for that purpose, will make a hundred, which I wished to accomplish. Observe," continued she, "the hundred lovers that I have now had, in spite of all

the precautions and vigilance of this wretch, who never quits me. Let him shut me up in his glass case, and conceal me at the bottom of the sea, if he pleases, I will not fail to make his caution useless. You may know by this, that when once a female has formed any scheme, neither husband nor lover can prevent its accomplishment. Men had better put no restraint upon women, and it would be the means of preserving them chaste." The lady, having said this, added their rings to the list. She then seated herself as before, replaced the head of the genius upon her lap, and made a sign to the princes to depart.

They immediately retreated by the same road they came, and when they were out of sight of the lady and her formidable companion, Schahriar said to Schahzenan, "what think you, brother, of this adventure which hath happened to us? Has not this genius got a truly faithful mistress? Do you not agree, that nothing can equal the malice of women? "I do," replied the king of Tartary, "and you must allow also, that the genius has much more to complain of, and is more unfortunate than we are. Since, therefore, we have found what we were in search of, let us return to our dominions, and not suffer this to prevent us from forming a fresh marriage. With respect to myself, I know by what method I expect to preserve inviolate the fidelity I think due to me. I will not now explain myself, but you shall one day learn; and I have no doubt but you will follow my example." The sultan was of the same opinion as his brother, and pursuing their journey, they arrived, towards the end of the third night, at the camp.

The news of the sultan's return being known, the courtiers hastened early in the morning to the royal pavilion. He received them in a more lively manner than usual, and gratified all of them by his gracious reception. He then declared, that he should proceed no further, and ordering them to mount, he immediately set out on his return.

The sultan was no sooner arrived, than he hastened to the apartment of the sultana. He ordered her to be bound, and having delivered her to his grand vizier, he commanded him to have her strangled. This sentence was executed by him without enquiring into the crime for which she suffered. The indignant prince did not stop here; he beheaded all the sultana's women with his own hand. After this rigorous proceeding, being persuaded that a truly virtuous woman did not exist, he resolved, in order to prevent a possibility of infidelity for the future, to marry every night, and have his mistress strangled in the morning. Having imposed this cruel law upon himself, he swore to observe it immediately on the departure of the king, his brother; who soon after took his leave, and returned to his own kingdom, loaded with the most magnificent presents.

When Schahzenan was gone, the sultan failed not to order his grand vizier to bring him the daughter of one of his generals. The vizier obeyed; and the sultan, having passed the night with her, delivered her into the hands of the vizier for execution, and commanded him to procure another against the following night. However repugnant these commands might be to the vizier, he was obliged to submit. He then brought the sultan the daughter of a subaltern officer, who, as usual, suffered death the next morning. The next was the daughter of a citizen. And thus every day a maiden was married, and every day a wife was sacrificed.

The report of this unexampled inhumanity spread a universal consternation through the city. In one place a wretched father was in tears for the loss of his daughter; in another, the air resounded with the groans of tender mothers, who dreaded lest the same fate should attend their offspring. In this manner, instead of the praises and blessings with which, till

now, they loaded their monarch, all his subjects poured out imprecations on his head.

The grand vizier, who, as has been mentioned, was the unwilling agent of this horrid injustice, had two daughters; the elder was called Scheherazadè, and the youngest Dinarzadè. The latter was by no means deficient in merit; but Scheherazadè was possessed of a degree of courage beyond her sex, joined to an extent of knowledge and degree of penetration that was truly astonishing. She had read much, and was possessed of so great a memory, that she never forgot any thing she had once perused. She had applied also, with much success, to philosophy, to medicine, to history, and to the arts; and made better verses than the most celebrated poets of the time. Besides this, her beauty was incomparable; and her virtuous disposition crowned all those valuable qualities.

The vizier was passionately fond of so deserving a daughter. As they were conversing together one day, she addressed him in these words: "I have a favor to ask of you, my father; and I entreat you not to refuse me."—"I will not refuse you," replied he, "provided the request be just and reasonable."—"It is impossible," added Scheherazadè, "to be more just, as you will judge from the motives I have in making it. My design is to put a stop to this dreadful barbarity which the sultan exercises over the inhabitants of this city. I wish to dispel the just apprehension which all mothers entertain for the safety of their daughters."—"Your intention, my child" said the vizier, "is very laudable; but the evil which you wish to cure seems to me without a remedy; how would you set about it?"—"Since, by your means," replied Scheherazadè, "the sultan celebrates a fresh marriage every day, I conjure you, by the tender affection you have for me, to procure me the honor of his bed." This

speech filled the vizier with horror. "O God!" cried he eagerly, "have you lost your senses, my daughter, that you make me so dangerous a request? Do you know, that the sultan has solemnly sworn, he will receive no one to his bed but for one night; and that he regularly orders her to be carried to execution in the morning? Can you then think of being allied to him? Recollect to what your indiscreet zeal exposes you."—"Yes, my father," replied this virtuous damsel, "I am aware of the danger I run, but it does not deter me from my purpose. If I die, my death will be glorious; and, if I succeed, I shall render my country an important service."—"No, no," replied the vizier, "do not suppose, that any thing you can urge will induce me to comply with your wishes, and put you in so dreadful a situation. Can I, alas! obey the sultan, when he orders me to plunge a poniard into your bosom. What horrible employment for a father! If you do not yourself fear death, at least hesitate to inflict on me the pain of being the wretched instrument, and embruing my hand with your blood."—"Still, my father," said Scheherazadè, "I implore you to grant my request."—"Your obstinacy," replied he, "excites my anger; why can you wish thus to rush to your own destruction? They who do not look forward to the end of a dangerous enterprise, know not how to bring it to a fortunate conclusion. The same thing will, I fear, happen to you, which did to the ass, who was well off, yet could not keep so."—"What happened to the ass?" replied Scheherazadè. "Listen to me," answered the vizier, "and I will relate the story."

## THE FABLE

OF THE ASS, THE OX, AND THE LABOURER.

A VERY rich merchant had several houses in the country, where he bred a considerable number of cattle of various descriptions. It happened, that he went to reside on one of his estates with his wife and children, for the purpose of superintending some improvements. The merchant understood the language of beasts; but it was only on the condition of not imparting what he heard to any one, under the penalty of death. Consequently he was prevented from communicating the knowledge he might thus acquire.

He had put by chance an ox and an ass into the same stall; and being one day seated near them, he heard the ox say to the ass: "How happy do I think your lot, when I consider the repose you enjoy, and the little labour you are required to perform. A servant looks after you with great care, washes you, feeds you with fine sifted barley, and gives you fresh and clean water; your greatest task is to carry the merchant, our master, when he has occasion to take a short journey; but for that, your whole life would be passed in idleness. How different now is the manner in which they treat me: my condition is as unfortunate as yours is pleasant. It is scarcely midnight when they yoke me to a plough, with which they make me turn up the ground the whole day; this sometimes quite exhausts me; while the labourer, who is constantly behind, continually urges me on with his goad. The



weight and force of the plough, too, chafes all the skin from my neck. After having worked from morning till night, they give me unwholesome dirty beans, or even something worse; and to complete my misery, after having been obliged to satisfy my hunger upon such uninviting food, I am compelled to pass the night in my own filth. Have I not then reason to envy your lot?"

The ass suffered the ox to say what he pleased without interruption; and when he had finished, the former addressed him in these words: "In truth they are not much out when they call you an idiot, since you pass your life just as they please, and are not capable of forming a good resolution. What benefit, pray, do you derive from all your indignities? You even destroy yourself for the ease, pleasure, and profit of those who do not thank you for it. Believe me, they would not treat you thus if you possessed as much courage as strength; when they come to tie you to the manger, what resistance, pray, do you ever make? Do you ever put them in mind of your horns? Do you ever shew your anger by stamping on the ground with your feet? Why dont you inspire them with dread by your bellowing? Nature has given you the means of making yourself respected, and yet you neglect to use them. They bring you bad beans and chaff; well, do not eat them, smell at them only, and leave them. Thus, if you follow my plans, you will soon perceive a change, which you will thank me for." The ox took the advice of the ass very kindly, and shewed himself much obliged to him. "My dear companion," added he, "I will not fail to do as you bid me, and you shall see how I will acquit myself." After this conversation, of which the merchant lost not a word, they were silent.

Early the next morning, the labourer came for the ox, and yoked him to the plough, and set him to

work as usual. The latter, who had not forgotten the advice he had received, was very unruly the whole day; and at night, when the labourer attempted to fasten him as usual to the stall, the malicious animal, instead of turning his horns towards him for that purpose, began to be outrageous, and ran roaring back; he even put down his horns to strike him; in short, he did exactly as the ass had taught him. The day following when the man came, he found the manger still full of beans and chaff; and the animal lying on the ground, with his legs stretched out, and making a strange groaning. The labourer thought it very ill, and that it was useless to take him to work; he therefore immediately went and informed the merchant of it.

The latter perceived that the bad advice of the ass had been followed; and in order to punish him as he deserved, he told the labourer to go and take the ass instead of the ox, and not fail to give him plenty of exercise. The man obeyed; and the ass was obliged to drag the plough the whole day, which tired him the more, because he was unaccustomed to it; besides which, he was so completely beaten, that he could scarcely support himself when he came back.

In the mean time the ox was very well satisfied, he eat all that was in his rack, and had rested the whole day. He was highly pleased with himself for having followed the advice of the ass, and blessed him a thousand times for the good he had procured him. As soon as he saw him return, he did not fail to repeat his thanks. The ass was so enraged at having been thus ill treated, that he would not answer a word. "My own imprudence," said he to himself, "has alone brought this misfortune upon me. I lived happily, every thing was pleasant, I had all I wished for, and I may thank myself only for this reverse. If I cannot contrive some trick to get

out of the scrape, my destruction is inevitable." In saying this his strength was so much exhausted, that he fell down in his stall half dead.

In this place the grand vizier said to Scheherazadè, "You are, my child, this ass, and expose yourself through a false idea of prudence and rectitude. Trust to me; and remain here in safety, without seeking your own destruction."—"Sir," replied Scheherazadè, "the example which you have brought, does not alter my resolution; and I shall not cease importuning you, till I have obtained from you the favor of presenting me to the sultan as his consort." The vizier, finding her persist in her request, said, "Well then, since you will remain thus obstinate, I shall be obliged to treat you as the merchant I mentioned did his wife."

Being told in what a miserable state the ass was, he was curious to know what passed between him and the ox; after supper, therefore, he went out by moonlight, accompanied by his wife, and sat down near them; on his arrival, he heard the ass say to the ox, "Tell me, brother, what you mean to do when the labourer brings your food to-morrow?"—"Mean to do?" replied the ox, "why what you taught me. At first I shall begin to retreat, then put down my horns as yesterday, and pretend to be ill, and almost dying."—"Take care," interrupted the ass, "what you are about, lest you destroy yourself; for in coming home yesterday evening, I heard the merchant, our master, say what made me tremble for you."—"What did you hear?" asked the latter; "conceal nothing from me, I entreat you."—"Our master," replied the ass, addressed his labourer in these sad words, 'Since the ox can neither eat nor support himself, I wish him to be killed to-morrow; we will give his flesh in charity to the poor, and you shall carry his skin, which will be useful to the currier; do not therefore fail to send for

the butcher.' This is what I heard; and the interest I take in your safety, and the friendship I have for you, induces me to mention it, and offer you my opinion on the subject. At first when they bring you beans and chaff, get up and begin eating directly. Our master by this will suppose that you have recovered, and will, without doubt, revoke the sentence for your death; in my opinion, if you act otherwise, it is all over with you."

This speech produced the intended effect; the ox was much troubled, and lowed with fear. The merchant, who had listened to every thing with great attention, burst into a fit of laughter that quite surprised his wife. "Tell me," said she, "what you laugh at, that I may join in it."—"Be satisfied," he answered, "at hearing me."—"No, no," she added, "I wish to know the cause."—"That satisfaction," replied the husband, "I cannot afford you: I can only tell you, that I laughed at what the ass said to the ox; the rest is a secret, which I must not reveal."—"And why not?" asked his wife. "Because, if I tell you, it will cost me my life."—"You trifle with me," added she; "this can never be true; and if you do not immediately inform me what you laughed at, I swear, by the great Ruler of the earth, that we will live together no longer."

In saying this, she went back to the house, shut herself up, and cried the whole night. Her husband slept alone; and finding that she continued in the same state the next day, he said, "How foolish it is to afflict yourself this way: the thing is not worth it, nor can it be of so much consequence to you to know it, as for me to keep it concealed. Think no more of it then, I conjure you."—"I shall, however, so continue to think of it," replied she, "that I shall not cease to lament, till my curiosity is satisfied."—"Do I not seriously tell you," added he, "that if I were to yield to your foolish importuni-

ties, it would cost me my life.”—“ Whatever happens rests with God,” said she, “ but I shall not alter my mind.”—“ I see very plainly,” answered the merchant, “ it is not possible to make you submit to reason, and that your obstinacy will kill you ; therefore I will call your children, that they may have the satisfaction of seeing you before you die.” He then ordered his family to be present, and sent also for the parents and other relations of his wife ; when they were all assembled, he explained to them his motives for calling them together ; and requested them to use all their influence with his wife, and endeavour to convince her of the folly of her conduct. She rejected them all, and said she had rather die than give up this point to her husband. Each of her parents urged every argument, and used every persuasion in their power ; they told her, that what she wished to know could be of no consequence to her ; but they could make no impression either by their authority or eloquence. When her children saw that nothing could alter her resolution, they began to lament most bitterly ; the merchant himself knew not what to do. A little while afterwards he was sitting by chance at the door of his house, considering whether he should not even sacrifice himself in order to save his wife, whom he so tenderly loved.

This merchant, my child (continued the vizier, still addressing Scheherazadè) had fifty hens and only one cock, and also a very faithful dog. While he was sitting at the door, meditating what plan to pursue, he saw the dog run towards the cock, who was amusing himself with a hen, and address him in these words : “ You will not, O cock, be suffered to live long, if you are not ashamed of being thus employed to-day.” The latter, strutting up to the dog, haughtily answered, “ Who shall prevent my doing what I please to-day as well as at other times?”—“ Are you ignorant then,” replied the dog, “ that

our master is in great affliction? His wife wishes him to reveal a secret of such a nature, that the discovery will cost him his life : and it is feared he will be unable to resist her importunities, as the tears of one he so much loves afflict him to such a degree : we are all alarmed at the dangerous situation he is in, while you, insulting our grief, have the impertinence to divert yourself with your hens."

"Our master is a fool then," replied the cock ; "he has only one wife, and cannot gain his point ; while I have fifty, and do just as I please. Let him return to his senses, and he will easily get out of the embarrassment he is in."—"What would you do?" said the dog.—"What?" answered the cock, "why let him only go into the room where his wife is, and after shutting the door, take a good-sized stick, and give her a handsome beating ; I will answer for it she will soon know better, and not worry him to reveal what he ought to keep secret." The merchant no sooner heard what the cock said, than he got up, and taking rather a large stick, went to his wife, who was still weeping. Having shut the door he applied the remedy so effectually, that she soon exclaimed, "Enough, enough, my husband, leave me, and I will ask no more questions." On hearing this, and believing that she repented of her ill-timed curiosity, he gave over beating her, and opening the door, all her family came in, heartily glad at finding her more rational, and congratulated her husband on the happy expedient he found out for the purpose. "You deserve, my daughter," added the grand vizier, "to be treated like the merchant's wife."

"Do not, sir," answered Scheherazadè, "think ill of me if I still persist in my sentiments. The history of this woman does not shake my resolution ; I could recount, on the other hand, many others which ought to persuade you not to oppose my design. Pardon me too, if I add, that your opposition will be useless ; when paternal tenderness shall have refused the

request I make, I will present myself to the sultan." At length her father, overcome by his daughter's firmness, yielded to her entreaties: and, although he was much afflicted at not being able to conquer her resolution, he immediately went to Schahriar and announced to him, that Scheherazadè herself would be his bride on the following night.

The sultan was much astonished at the sacrifice of the grand vizier. "Is it possible," said he, "that you can give up your own child?"—"Sire," replied the vizier, "she has herself made the offer. The dreadful fate that hangs over her does not alarm her; and she prefers, even to her existence, the honor of being the consort of your majesty, though it be but for one night."—"Vizier," said the sultan, "do not deceive yourself with any hopes; for be assured, that in delivering Scheherazadè into your charge to-morrow, it will be with an order for her death; and if you disobey, your own head shall be the forfeit."—"Although," answered the vizier, "my heart is distracted at fulfilling your majesty's commands, although human nature has much to lament, and although I am her father, I will answer for the fidelity of this arm." Schahriar accepted his minister's offer, and informed him he might bring his daughter when he pleased.

When the grand vizier carried this intelligence to Scheherazadè, she seemed as much rejoiced as if it had been of the most pleasing nature; she thanked her father for obliging her so greatly; and observing him to be much afflicted, she consoled him by saying, that she hoped he would be so far from repenting her marriage with the sultan, that it would become a subject of joy to him for the remainder of his life.

She now occupied herself with the manner in which she should appear before the sultan; but before she went to the palace she called her sister,

Dinarzadè, aside, and said, "I am in great want of your assistance, my dear sister, in a very important affair : and I hope you will not refuse me. My father is going to conduct me to the palace as the wife of the sultan. Do not let this news alarm you, but attend rather to what I say. As soon as I shall have presented myself before the sultan, I shall intreat him to suffer you to sleep in the bridal chamber, that I may enjoy, for the last time, your company. If I obtain this favor, as I expect, remember to awaken me to-morrow morning an hour before day-break, and address these words to me : *"If you are not asleep, my sister, I beg of you, till the morning appears, to recount to me one of those delightful stories you know."* I will immediately begin to tell you one ; and I flatter myself that by these means I shall free the kingdom from the consternation in which it is." Dinarzadè promised to do with pleasure what she required.

When the hour of retiring approached, the grand vizier conducted Scheherazadè to the palace, and after introducing her to the sultan's apartment, took his leave. They were no sooner alone than the sultan ordered her to take off her veil. He was charmed with her beauty ; but perceiving her in tears, he demanded the cause of them. "Sire," answered Scheherazadè, "I have a sister, whom I tenderly love, and whose attachment to me is equally strong ; I earnestly wish, that she might be permitted to pass the night in this apartment, that we might again see each other, and again take a tender farewell. Will you then consent that I shall have the consolation of giving her this last proof of my affection ? Schahriar having agreed to it, they sent for Dinarzadè, who came directly. The sultan passed the night with Scheherazadè on an elevated couch, as was the custom among the eastern monarchs ; and Dinarzadè slept at the foot of it on a mattress, prepared for the purpose.



Dinarzadè, having awoke about an hour before day, did not fail to do what her sister had ordered her. "My dear sister," she said, "if you are not asleep, I entreat you, as it will soon be light, to relate to me one of those agreeable tales you know. It will, alas, be the last time I shall receive that pleasure."

Instead of returning any answer to her sister, Scheherazadè addressed these words to the sultan; "Will your majesty permit me to indulge my sister in her request?"—"Freely," replied he. Scheherazadè then desired her sister to attend, and, addressing herself to the sultan, began as follows.

## THE STORY

## OF THE MERCHANT AND THE GENIUS.

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THERE was formerly, Sire, a merchant, who was possessed of great wealth, in land, in merchandize, and in ready money. He had a numerous set of clerks, factors, and slaves ; and, from his great extent of commerce, he was from time to time obliged to take various journeys, in order to arrange his affairs in person with his correspondents. Having one day an affair of great importance to settle at a considerable distance from home, he mounted his horse, and with only a sort of cloak-bag behind him, in which he had put a few biscuits and dates, he began his journey. This provision was absolutely necessary, as he was obliged to pass over a desert, where it was impossible to procure any kind of food. He arrived, without any accident, at the place of his destination ; and having finished his business, he set out on his return.

On the fourth day of his journey, he felt himself so incommoded by the sun, and the heated surface of the earth, that he turned out of his road, in order to rest and refresh himself under some trees, which he saw at a distance. At the foot of a large walnut-tree he perceived a very transparent and cool fountain. He immediately alighted, and tying his horse to a branch of the tree, sat down on its bank ; having first taken some biscuits and dates from his little store. While he was thus satisfying his hunger, he amused himself with throwing about the stones of the fruit with considerable velocity. When he had finished his frugal

repast, he washed his hands, his face, and his feet, and repeated a prayer, like a good mussulman.

He had hardly made an end, and was still on his knees, when he saw a genius, white with age, and of an enormous stature, advancing towards him, with a scimitar in his hand ; as soon as he was close to him, he said in a most terrible tone : “ Get up, that I may kill thee with this scimitar, as thou hast caused the death of my son.” He accompanied these words with a dreadful yell. The merchant, alarmed by the horrible figure of this monster, as well as the words he heard, replied, in trembling accents, “ Of what crime, my good lord, alas, can I have been guilty towards you, to deserve the loss of life ? ” — “ I have sworn to kill thee, as thou hast slain my son.” — “ Good God,” answered the merchant, “ how can I have slain him ? I do not know him, nor have I ever seen him ? ” — “ Didst thou not,” replied the monster, “ on your arrival here sit down, and take some dates from thy wallet ; and after eating them didst thou not throw the stones about on all sides ? ” — “ This is all true,” replied the merchant : “ I do not deny it.” — “ Well then,” said the other, “ I tell thee, thou hast killed my son ; for while thou wast throwing about the stones, my son passed by ; one of them struck him in the eye, and caused his death, and thus thou hast slain my son.” — “ Ah, sir, forgive me,” cried the merchant. “ I have neither forgiveness nor mercy,” added the monster ; “ and is it not just that he who has inflicted death should suffer it ? ” — “ I grant this ; yet surely I have not done so : and even if I have, I have done so innocently, and therefore I entreat you to pardon me, and suffer me to live.” — “ No, no,” cried the genius, still persisting in his resolution, “ I must destroy thee, as thou hast done my son.” At these words he took the merchant in his arms, and having thrown him with his face on the ground, he lifted up his sabre, in order to strike off his head.

The merchant, in the mean time, bathed in tears, protested his innocence, and lamenting his wife and children, tried the most persuasive means to avert his fate. The genius, still holding up the sabre, waited, however, till he had ended his complaints ; though it altered not his purpose. “All thy lamentations are vain,” he cried ; “were thy eyes to weep blood, it should not prevent my killing thee, as thou hast slain my son.”—“Can nothing then,” replied the merchant, “soften you ? Must you shed the blood of a poor innocent being?”—“Yes,” he added, “I am resolved.”

Scheherazadè, at this instant, perceiving it was day, and knowing that the sultan rose early to his prayers, and then to hold a council, broke off. “What a wonderful story,” said Dinarzadè, “have you pitched upon.”—“The conclusion,” answered Scheherazadè, “is still more surprising, as you would confess, if the sultan would suffer me to live another day, and in the morning permit me to continue the relation.”—Schabriar, who had listened with much pleasure to the narration, determined, in his own mind, to wait till to-morrow ; intending to order her execution after she had finished her story. Having resolved to defer her death till the following day, he arose, and having prayed, went to the council.

The grand vizier, in the mean time, was in a state of cruel suspense. Unable to sleep, he passed the night in lamenting the approaching fate of his daughter, whose executioner he was compelled to be. Dreading, therefore, in this melancholy situation, to meet the sultan, how great was his surprise in seeing him enter the council-chamber, without giving him the horrible orders he expected.

The sultan spent the day, as usual, in regulating the affairs of his kingdom, and on the approach of night retired with Scheherazadè to his apartment. The next morning, before the day appeared, Dinarzadè did not fail to remind her sister : “My dear sis-

ter," she said, "if you are not asleep, I entreat you, before the morning breaks, to continue your story." The sultan did not wait for Scheherazadè to ask permission, but said, "Finish the tale of the genius and the merchant: I am curious to hear the end of it." Scheherazadè immediately went on as follows.

When the merchant, sire, perceived that the genius was about to execute his purpose, he cried aloud, "One word more, I entreat you; have the goodness to grant me a little delay; give me only time to go and take leave of my wife and children, and divide my estates among them, as I have not yet made my will, that they may not be obliged to have recourse to any legal process after my death; and when I have done this, I promise to return to this spot, and submit myself entirely to your pleasure."—"But if I grant you the respite you demand," replied the genius, "I fear you will not return."—"If my oath will assure you of it," added the merchant, "I swear by the God of heaven and earth, that I will not fail to repair thither."—"What length of time do you require?" said the genius.—"It will take me a full year to arrange every thing, and enable me to bear, with composure, the loss of life. I therefore promise you, that you shall find me to-morrow twelvemonths under these trees, waiting to deliver myself into your hands."—"Take thy God to witness of the promise thou hast made me," said the other. "Again I swear," replied he, "and you may rely on my oath." On this the genius left him near the fountain, and immediately disappeared.

The merchant having recovered from his fright, mounted his horse, and continued his journey. But if, on the one hand, he rejoiced at escaping from the great peril he was in, he was, on the other, much distressed, when he recollected the fatal oath he had taken. When he arrived at home, his wife and family received him with signs of the greatest joy; but instead of returning their embraces, he wept so bitterly,

that they supposed something very extraordinary had happened. His wife inquired the cause of his tears, and of that grief which appeared so violent. "We were rejoicing," she said, "at your return, and you alarm us all by the situation we see you in; explain, I entreat you, the cause of your violent sorrow."—"Alas!" he replied, "how should I feel otherwise, when I have only a year to live?" He then related to them what had passed, and that he had given his word to return, at the end of a year, to receive his death.

When they heard this melancholy tale they were in despair. The wife uttered the most lamentable groans, tearing her hair, and beating her breast; the children made the house resound with their grief; while the father, overcome by affection, mingled his tears with theirs. In short, the whole was a most affecting scene.

The next day the merchant began to settle his affairs, and first of all to pay his debts. He made many presents to his different friends, and large donations to the poor. He set at liberty many of his slaves of both sexes; divided his property among his children; appointed guardians for such as were young; and in returning to his wife all the fortune she brought him, he added as much more as the law would permit.

The year soon passed away, and he was compelled to depart. He took, in his portmanteau, the garment he wished to be buried in; but when he attempted to take leave of his wife and children, his grief quite overcame him. They could not bear his loss, and almost resolved to accompany him, and all perish together. Compelled at length to tear himself away from objects so dear, he addressed these words to them: "In leaving you, my children, I obey the command of God; imitate me, and submit, with fortitude, to this necessity. Remember, that to die is the inevit-

able destiny of man." Having said this, he snatched himself away from them, and set out. He arrived at the destined spot on the very day he had promised. He got off his horse, and seating himself by the side of the fountain, with such sorrowful sensations as may easily be imagined, waited the arrival of the genius.

While he was kept in this cruel suspense, there appeared an old man leading a hind, who came near to him. Having saluted each other, the old man said, "May I ask of you, brother, what brought you to this desert place, which is so full of evil genii there is no safety. From the appearance of these trees, one might suppose it was inhabited; but it is, in fact, a solitude, where it is dangerous to stay long."

The merchant satisfied the old man's curiosity, and related his adventure. He listened with astonishment to the account, and having heard it, he said, "nothing in the world surely can be more surprising; and you have kept your oath inviolable! In truth I should like to be a witness to your interview with the genius." Having said this, he sat down near the merchant, and while they were talking, another old man, followed by two black dogs, came in sight. As soon as he was near enough, he saluted them, and inquired the reason of their stay in that place. The first old man related the adventure of the merchant exactly as he had told it; and added, that this was the appointed day, and therefore he was determined to remain, in order to see the event.

The second old man, thinking it also very curious, resolved to do the same; and sitting down, joined in the conversation. He had hardly done so, when a third arrived, and addressing himself to the other two, asked, why the merchant, who was then with them, appeared so melancholy. They related the cause, which seemed to him so wonderful, that he also resolved to be witness to what passed between

the genius and the merchant. He therefore sat down with them for this purpose.

They immediately perceived, towards the plain, a thick vapour or smoke, like a column of dust, raised by the wind. This vapour approached them, and then suddenly disappearing, they saw the genius, who, without noticing them, went towards the merchant with his scimitar in his hand; and taking him by the arm, "Get up," said he, "that I may kill thee, as thou hast slain my son." Both the merchant and the three old men were so alarmed they began to weep, and fill the air with their lamentations.

When the old man who conducted the hind saw the genius lay hold of the merchant, and about to murder him without mercy, he threw himself at the monster's feet, and, kissing them, said, "Prince of the genii, I humbly entreat you to suspend your rage, and do me the favor to listen to me. I wish to relate my own history, and that of the hind, which you see; and if you find it more wonderful and surprising than the adventure of this merchant, whose life you wish to take, may I not hope that you will at least remit a third part of the punishment of this unfortunate man." After meditating some time, the genius answered, "Well then, I agree to it."

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## THE HISTORY

OF THE FIRST OLD MAN AND THE HIND.

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I AM now going, said he, to begin my tale, and I request your attention. The hind, whom you see here, is my cousin; nay, more, she is my wife. When I married her, she was only twelve years old; and she ought therefore not only to look upon me as her relation and husband, but even as her father.

We lived together thirty years, without having any children; this, however, was no draw-back upon my kindness and regard. Still my desire of offspring was so great, that for this purpose, and for this only, I purchased a female slave, who bore me a son of great promise and expectation. Soon after, my wife became infected with jealousy, and consequently took a great aversion to both mother and child; yet she so well concealed her sentiments, that I became acquainted with them, alas, too late.

In the mean time my son grew up; and he was about ten years old, when I was obliged to make a journey. I recommended both the slave and the child to my wife, before my departure, as I had no distrust of her, and prayed her to take great care of them during my absence, which would not be less than a year. During this time she endeavoured to satiate her hatred. She applied herself to the study of magic; and when she was sufficiently skilled in that diabolical art to execute the horrible design she meditated, the wretch carried my son to a distant place. When there, by her enchantments, she changed him into a calf, gave him to my steward, and ordered

him to bring him up as a calf, which she said she had bought. She was not, however, satisfied with this infamous action, but metamorphosed the slave into a cow, which she also sent to my steward.

Immediately on my return I inquired after my child and his mother. "Your slave is dead," said she, "and it is now more than two months since I have beheld your son; nor do I know what is become of him." I was sensibly affected at the death of the slave; but as my son only disappeared, I flattered myself that he would soon be found. Eight months however passed, and he did not return; nor could I learn any tidings of him. In order to celebrate the festival of the great Bairam, which was approaching, I ordered my steward to bring me the fattest cow I had for a sacrifice. He obeyed my commands; and the cow he brought me was my own slave, the unfortunate mother of my son. Having bound her, I was about to make the sacrifice, when at the very instant she lowed most sorrowfully, and the tears even fell from her eyes. This seemed to me so extraordinary, that I could not but feel compassion for her, and was unable to give the fatal blow. I therefore ordered her to be taken away, and another brought.

My wife, who was present, seemed angry at my compassion, and opposed an order which defeated her malice. "What are you about, my husband?" said she, "why not sacrifice this cow? Your steward has not a more beautiful one, nor one more proper for the purpose." Wishing to oblige my wife, I again approached the cow; and struggling with my pity, which suspended the sacrifice, I was again going to give the mortal blow, when the victim a second time disarmed me by her redoubled tears and moanings. I then delivered the instruments into the hands of my steward. "Take them," I cried, "and make the sacrifice yourself, the lamentations and tears of the animal have overcome me."

The steward was less compassionate, and sacrificed her. On taking off the skin we found hardly any thing but bones, though she appeared very fat. "Take her away," said I to the steward, truly chagrined, "I give her to you to do as you please with; regale both yourself and whomsoever you wish; and if you have a very fat calf, bring it in her place. I did not inquire what he did with the cow, but he had not been gone long, before I saw a remarkable fine calf brought. Although I was ignorant that this calf was my own son, yet I felt a sensation of pity arise in my breast at first sight. As soon also as he perceived me, he made so great an effort to come to me, that he broke his cord. He lay down at my feet, with his head on the ground, as if he endeavoured to excite my compassion, and not have the cruelty to take away his life: striving, in this manner, to make me comprehend that he was my son.

I was still more surprised and affected by this action, than I had been by the tears of the cow. I felt a kind of tender pity, which interested me much for him; or, to speak more correctly, my blood guided me to what was my duty. "Go back," I cried, "and take all possible care of this calf, and, in its room, bring another directly."

No sooner did my wife hear this than she exclaimed, "What are you about, my husband? do not, I pray, sacrifice any other than this."—"Wife," answered I, "I will not sacrifice him; I wish to favour him, do not you therefore oppose it."—This wicked woman, however, did not agree to my proposal; she hated my son too much to suffer him to remain in safety; and she continued to demand his sacrifice so obstinately, that I was compelled to yield. I bound the calf, and, taking the fatal knife, was going to bury it in the throat of my son, when he turned his eyes, filled with tears, so persuasively upon me, that I had no power to execute my intention. The knife fell from my

hand, and I told my wife I was determined to have another calf. She tried every means to induce me to alter my mind ; I continued firm, however, in my resolution, in spite of all she could say ; promising, for the sake of appeasing her, to sacrifice this calf at the feast of Bairam on the following year.

The next morning my steward desired to speak with me in private. " I am come," said he, " to give you some information, which, I trust, will afford you pleasure. I have a daughter, who has some little knowledge of magic ; and as I was bringing the calf back yesterday which you were unwilling to sacrifice, I observed, that she smiled at seeing it, and the next moment began to weep. I enquired of her the cause of these two contrary emotions. ' My dear father,' she answered, ' that calf, which you bring back, is the son of our master ; I smiled with joy at seeing him still alive, and wept at the recollection of his mother, who was yesterday sacrificed in the shape of a cow. These two metamorphoses have been contrived by the enchantments of our master's wife, who hated both the mother and the child.'—This," continued the steward, " is what my daughter said, and I come to report it to you." Imagine, O Genius, my surprise at hearing these words : I immediately set out with my steward, to speak to his daughter myself. On my arrival I went first to the stable, where my son had been placed ; he could not return my caresses ; but he received them in a way, which convinced me that he was really my son.

When the daughter of the steward made her appearance, I asked her if she could restore him to his former shape. " Yes," replied she, " I can."—" Ah," exclaimed I, " if you can perform such a miracle, I will make you the mistress of all I possess."—She then answered with a smile, " You are our master, and I know how much we are bound to you ; but I must mention, that I can restore your son to his own

form, only on two conditions ; first, that you bestow him upon me for my husband ; and secondly, that I may be permitted to punish her who changed him into a calf.”—“ To the first,” I replied, “ I agree with all my heart ; I will do still more, I will give you, for your own separate use, a considerable sum of money, independant of what I destine for my son. In short, you shall perceive how I can acknowledge the important service you do me. I agree also to that which regards my wife ; a person, who has been capable of so criminal an action, is worthy of punishment. I abandon her to you, do what you please with her ; I only entreat you to spare her life.”—“ I will treat her then,” she said, “ in the same manner as she has treated your son.”—To this I gave my consent, provided she first restored my son to me.

The damsel then took a vessel full of water, and pronouncing over it some words I did not understand, she thus addressed herself to the calf : “ O calf, if thou hast been created by the all-powerful Sovereign of the world, as thou now appearest, retain that form ; but if thou art a man, and hast been changed by enchantment into a calf, reassume, by permission of thy divine Creator, thy natural figure ! ”—In saying this she threw the water over him, and he instantly regained his own form.

“ My child ! my dear child,” I immediately exclaimed, and embraced him with a transport I could not restrain ; “ it is the Almighty, who hath sent this damsel to us, to destroy the horrible charm with which you were surrounded, and to avenge the evil that has been done to you and your mother. I am sure gratitude will induce you to accept her for a wife, as I have already promised for you.”—He joyfully consented ; but before they were united the damsel changed my wife into this hind, which you see here. I wished her to have this form in prefer-

ence to any other more unpleasant, that we might see her, without repugnance, in our family.

Since this, my son is become a widower, and is now travelling. Many years have passed since I have heard any thing of him; I have therefore now set out with a view to gain some information; and as I did not like to trust my wife to the care of any one during my search, I thought proper to carry her along with me. This is the history of myself and this hind; can any thing be more wonderful?"—"I agree with you," said the Genius, "and in consequence I grant a third of my pardon to this merchant."

"As soon as the first old man, Sire, had finished his history," continued the sultana, "the second, who led the two black dogs, said to the Genius, "I will relate to you what has happened to me and these two dogs which you see, and I am sure you will find my history still more astonishing than that which you have heard. But when I have told it, will you grant to this merchant another third of his pardon?"—"Yes," answered the Genius, "provided your history surpasses that of the hind." This being settled, the second old man began."

## THE HISTORY

OF THE SECOND OLD MAN AND THE TWO BLACK  
DOGS.

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GREAT Prince of the Genii, you must know, that these two black dogs, which you see here, and myself, are three brothers. Our father left us, when he died, one thousand sequins each. With this sum we all embarked in the same profession; namely, as merchants. Soon after we had opened our warehouse, my eldest brother, who is now one of these dogs, resolved to travel, and carry on his business in foreign countries. With this view he sold all his goods, and bought such other sorts of merchandize as were adapted to the different countries he proposed visiting.

He set out, and was absent a whole year. At the end of this time, a poor man who seemed to me to be asking charity, presented himself at my warehouse, "God help you," said I.—"And you also," answered he: "is it possible you do not know me?"—On looking attentively at him, I recognized his person, "Ah, my brother," I cried, embracing him, "how should I possibly know you in this state?" I made him come in directly, and enquired both after his health and the success of his voyage.—"Do not ask me," he replied; "in beholding me you see the whole. To enter into a detail of all the misfortunes that I have suffered in the last year, and which have reduced me to the state you see, would only be to renew my affliction."

I instantly shut up my shop, and neglecting everything else, I took him to the bath, and dressed him in

the best apparel my wardrobe afforded. I examined the state of my business, and finding, by my accounts, that I had just doubled my capital, that is, that I was now worth two thousand sequins, I presented him with the half. "Let this, my brother," I said, "make you forget your losses." He joyfully accepted the thousand sequins; again settled his affairs; and we lived together as before.

Some time after this, my second brother, which is the other of these black dogs, wished also to dispose of his property. Both his elder brother and myself tried every thing in our power to dissuade him from it, but in vain. He sold all, and with the money he bought such merchandize as he wished for his journey. He took his departure, and joined a caravan. At the end of a year he also returned in the same condition as his brother did. I furnished him with clothes; and as I had gained another thousand sequins, I gave them to him. He directly bought a shop, and continued to exercise his business.

One day both my brothers came to me, and proposed that I should make a voyage with them, for the purpose of traffic. "You have travelled," said I, rejecting at first their scheme, "and what have you gained? Who will insure, that I shall be more fortunate than you?" In vain did they use every argument they thought could induce me to try my fortune. I still refused to consent to their design. They returned, however, so often to the subject, that, after having withstood their solicitations for five years, I at length yielded.

When it became necessary to prepare for the voyage, and we were consulting on the sort of merchandize to be bought, I discovered that they had consumed their capital and that nothing remained of the thousand sequins I had given to each. I did not, however, reproach them: on the contrary, as my capital was increased to six thousand sequins, I



divided the half with them, and said, "We must, my brothers, risk only three thousand sequins, and endeavour to conceal the other in some secure place; that if our voyage be not more successful than those you have already made, we shall, with this sum, be able to console ourselves and begin our former profession. I will give one thousand sequins to each, and keep one myself; and I will conceal the other three thousand in a corner of my house." We purchased our goods; embarked in a vessel, which we ourselves freighted; and set sail with a favourable wind. After sailing about a month, we arrived, without any accident, at a port, where we landed, and had a most advantageous sale for our merchandize. I, in particular, sold mine so well, that I gained ten for one. We then purchased the produce of that country, in order to traffic with it in our own.

About the time that we were ready to embark on our return, I accidentally met on the sea-shore a female, of a very fine figure, but poorly dressed. She accosted me by kissing my hand, and entreated me most earnestly to permit her to go with me, and take her for my wife. I started many difficulties to such a plan; but at length she said so much to persuade me that I ought not to regard her poverty, and that I should be well satisfied with her conduct, I was quite overcome. I directly procured proper dresses for her, and after marrying her in due form, she embarked with me, and we set sail.

During our voyage, I found my wife possessed of so many good qualities, that I loved her every day more and more. In the meantime my two brothers, who had not traded so advantageously as myself, and who were jealous of my prosperity, began to feel exceedingly envious. They even went so far as to conspire against my life; for one night, while my wife and I were asleep, they threw us into the sea.

My wife proved to be a fairy, consequently pos-

sessed of supernatural power ; you may therefore imagine she was not hurt. As for myself, I should certainly have perished without her aid. I had hardly, however, fallen into the water before she took me up, and transported me into an island. As soon as it was day the fairy thus addressed me : “ You may observe, my husband, that in saving your life, I have not ill rewarded the good you have done me. You must know, that I am a fairy, and being upon the shore when you were about to sail, I felt a great inclination for you. I wished to try the goodness of your heart, and for this purpose I presented myself before you in the disguise you saw. You acted most generously ; and I am therefore delighted in finding an occasion of shewing my gratitude : but I am enraged against your brothers, nor shall I be satisfied till I have taken their lives.”

I listened with astonishment to the discourse of the fairy, and thanked her, as well as I was able, for the great obligation she had conferred on me : “ But madam,” said I to her, “ I must entreat you to pardon my brothers ; for although I have the greatest reason to complain of their conduct, yet I am not so cruel as to wish their ruin.” I related to her what I had done for each of them, and my account only increased her anger. “ I must instantly fly after these ungrateful wretches,” cried she, “ and bring them to a just punishment ; I will sink their vessel, and precipitate them to the bottom of the sea.”—“ No, beautiful lady,” replied I, “ for Heaven’s sake moderate your indignation, and do not execute so dreadful an intention ; remember they are still my brothers, and that we are bound to return good for evil.”

I appeased the fairy by these words ; and no sooner had I pronounced them, than she transported me in an instant from the island where we were, to the top of my own house, which was terraced, and then disappeared. I descended, opened the doors, and

dug up the three thousand sequins which I had hidden. I afterwards repaired to my shop, opened it, and received the congratulations of the merchants in the neighbourhood on my arrival. When I returned home I perceived these two black dogs, which came towards me with a submissive air. I could not imagine what this meant, but the fairy, who soon appeared, satisfied my curiosity. "My dear husband," said she, "be not surprised at seeing these two dogs in your house; they are your brothers." My blood ran cold on hearing this, and I enquired by what power they had been transformed into that state. "It is I," replied the fairy, "who have done it; at least it is one of my sisters, to whom I gave the commission, and she has also sunk their ship; you will lose the merchandize it contained, but I shall recompense you in some other way; as to your brothers, I have condemned them to remain under this form for ten years, as a punishment for their perfidy." Then informing me where I might hear of her, she disappeared.

The ten years are now completed, and I am travelling in search of her. As I was passing this way I met this merchant, and the good old man, who is leading his hind, and here I staid. This, O Prince of the Genii, is my history; does it not appear to you of a most extraordinary nature?"—"Yes," replied the Genius. "I confess it is wonderful, and therefore I remit the second third of the merchant's punishment."

When the second old man had finished his story the third began, by asking the Genius, as the others had done, if he would forgive the other third of the merchant's crime, provided his history surpassed the other two, in the singularity and uncommonness of its events: the Genius repeated his former promise.

The third old man, Sire, related his history to the Genius, but as it has not yet come to my knowledge,

I cannot repeat it, but I know it was so much beyond the others, from the variety of wonderful adventures it contained, that the Genius was astonished. He had no sooner heard the conclusion than he said, "I grant you the remaining third part of the merchant's pardon; and he ought to be infinitely obliged to you all for having freed him from his dangerous situation by the relation of your adventures; for without your aid he would not now have been in this world." Having said this, he disappeared, to the great joy of the whole party.

The merchant did not omit to bestow many thanks upon his liberators. They rejoiced with him at being out of danger, and then bidding him adieu, each went his several way. The merchant returned home to his wife and children, and spent the remainder of his days with them in tranquillity. But, Sire," added Scheherazadè, "however beautiful those tales, which I have related to your majesty, may be, they are not equal to that of the fisherman." Dinarzadè, observing that the sultan made no answer, said, "Since there is still some time, my sister, pray recount his history; the sultan, I hope, will not object to it." Schahriar consented to it, and Scheherazadè went on as follows.

## THE HISTORY

OF THE FISHERMAN.

THERE was formerly, Sire, a very old fisherman, who was so poor, that he could barely obtain food for himself, his wife, and three children, of which his family consisted. He went out very early every morning to his employment; and he made it an absolute rule that he would throw his nets only four times a day.

One morning he set out before the moon had disappeared: when he had got to the sea-shore, he undressed himself, and threw his nets. In drawing them to land he perceived a considerable resistance; and began to imagine he should have an excellent haul; at which he was much pleased. But the moment after, finding that instead of fish he had got the body of an ass in his nets, he was much vexed and afflicted at having had so bad a draught. When he had mended his nets, which the weight of the ass had torn in many places, he threw them a second time. He again found considerable resistance in drawing them up, and again he thought they were filled with fish; how great was his disappointment, in discovering only a large pannier or basket, filled with sand and mud. "O fortune!" he exclaimed, in the greatest affliction, and with a melancholy voice, "cease to be enraged against me. Persecute not an unfortunate being, who thus supplicates thee to spare him. I came from home to seek after life, and you announce my death. I have no other trade, by which I can

subsist, and even with all my care, I can hardly supply the most pressing wants of my family; but I am wrong to complain of thee, who takest a pleasure in abusing the virtuous, and leaving great men in obscurity, while thou favorest the wicked, and exaltest those who possess no virtue to recommend them."

Having thus vented his complaints, he angrily threw aside the pannier, and washing his nets from the mud, he threw them a third time. He brought up only stones, shells, and filth. It is impossible to describe his despair, which almost deprived him of his senses. The day now began to break, and like a good mussulman, he did not neglect his prayers, to which he added the following: "Thou knowest, O Lord, that I throw my nets only four times a day; three times have I cast them into the sea, without any profit for my labour. Once more alone remains; and I entreat thee to render the sea favourable, as thou formerly didst to Moses."

When the fisherman had finished this prayer, he threw his nets for the fourth time. Again he supposed he had caught a great quantity of fish, as he drew them with as much difficulty as before. He nevertheless found none; but discovered a vase of yellow copper, which seemed, from its weight, to be filled with something; and he observed that it was shut up and fastened with lead, on which there was the impression of a seal. "I will sell this to a founder," said he with joy, "and with the money I shall get for it, I will purchase a measure of corn."

He had examined the vase on all sides; he shook it, in order to discover whether its contents would rattle. He could hear nothing; and this, together with the impression of the seal on the lead, made him think it was filled with something valuable. In order to find this out, he took his knife, and got it open without much difficulty. He directly turned

the top downwards, and was much surprised to find nothing come out : he set it down before him, and while he was attentively observing it, there issued from it so thick a smoke, that he was obliged to step back a few paces. This smoke, by degrees, rose almost to the clouds, and spread itself over both the water and the shore, appearing like a thick fog. The fisherman, as may easily be imagined, was a good deal surprised at this sight. When the smoke had all come out from the vase, it again collected itself, and became a solid body, and then took the shape of a Genius, twice as large as any of the giants. At the appearance of so enormous a monster, the fisherman wished to run away, but his fears were so great, he was unable to move.

“Solomon, Solomon,” cried the Genius, “great prophet of God, pardon, I pray. I will never more oppose your will; but will obey all your commands.”

The fisherman, Sire, had no sooner heard these words spoken by the Genius, than he regained his courage, and said, “Proud spirit, what is this you say? Solomon the prophet of the most High has been dead more than eighteen hundred years. Inform me, I pray, of your history, and on what account you were shut up in this vase?”

To this speech the Genius, looking disdainfully at the fisherman, answered, “Speak more civilly; thou art very bold to call me a proud spirit.”—“Perhaps then,” returned the fisherman, “it will be more civil to call you an owl of good luck.”—“I tell thee,” said the Genius, “speak to me more civilly, before I kill thee.”—“And for what reason, pray, will you kill me?” answered the fisherman, “Have you already forgotten, that I have set you at liberty?”—“I remember it very well,” returned he, “but that shall not prevent my destroying thee, and I will only grant thee one favour.”—“And pray what is that?”

said the fisherman.—“It is,” replied the Genius, “to permit thee to choose the manner of thy death.”—“But in what?” added the other, “have I offended you? Is it thus you wish to recompense me for the good I have done you?”—“I can treat thee no otherwise,” said the Genius, “and, to convince thee of it, attend to my history.

“I am one of those spirits who rebelled against the sovereignty of God. All the other Genii acknowledged the great Solomon, the prophet of God, and submitted to him. Sacar and myself were the only ones who were above humbling ourselves. In order to revenge himself, this powerful monarch charged Assaf, the son of Barakhia, his first minister, to come and seize me. This was done; and Assaf took and brought me, in spite of myself, before the throne of the king, his master.

“Solomon, the son of David, commanded me to quit my mode of life, acknowledge his authority, and submit to his laws. I haughtily refused to obey him; and rather exposed myself to his resentment, than take the oath of fidelity and submission, which he required of me. In order, therefore, to punish me, he enclosed me in this copper vase; and to prevent my forcing my way out, he put upon the leaden cover the impression of his seal, on which the great name of God is engraven. This done, he gave the vase to one of those Genii who obeyed him, and ordered him to throw me into the sea; which, to my great sorrow, was performed directly.

“During the first period of my captivity, I swore, that if any one delivered me before the first hundred years were passed, I would make him rich even after his death. The time elapsed, and no one assisted me: during the second century I swore, that if any released me, I would discover to him all the treasures of the earth; still I was not more fortunate. During the third, I promised to make my deliverer a great



powerful monarch, to be always hovering near him, and to grant him every day any three requests he chose. This age too, like the former, passed away, and I remained in the same situation. Enraged, at last, to be so long a prisoner, I swore, that I would without mercy kill whoever should in future release me, and the only favour I would grant him, should be to choose what manner of death he pleased. Since, therefore, thou hast come here to-day, and hast delivered me, fix upon whatever kind of death thou wilt."

The fisherman was much afflicted at this speech. "How unfortunate," he exclaimed, "am I, to come here and render so great a service to such an ungrateful object! Consider, I entreat you, of your injustice; and revoke so unreasonable an oath. Pardon me, and God will in like manner pardon you. If you generously suffer me to live, he will defend you from all attempts that may be made against your life."—"No," answered the Genius, "thy death is sure; determine only how I shall kill thee."—The fisherman was in great distress, and finding him thus resolved on his death, not so much on his own account as on that of his three children, whose wretched state they greatly deplored, when they would be reduced by his death. He still endeavoured to appease the Genius. "Alas!" he cried, "have pity on me, in consideration of what I have done for you."—"I have already told thee," replied the Genius, "that it is for that very reason that I am obliged to take thy life."—"It is very strange," added the fisherman, "that you are determined to return evil for good. The proverb says, that he who does good to him that does not deserve it, is always ill rewarded. I did think, I own, that it was false, because nothing is more contrary to reason, and the rights of society: yet I cruelly find it too true."—"Let us lose no time," cried the Genius, "your arguments will not

alter my resolution. Make haste, and tell me how you wish to die."

Necessity is the spur to invention; and the fisherman thought of a stratagem. "Since then," said he, "I cannot escape death, I submit to the will of God; but before I choose the sort of death, I conjure you, by the great name of God, which is graven upon the seal of the prophet Solomon, the son of David, answer me truly to a question I am going to put to you." When the Genius found that he should be compelled to answer positively, he trembled, and said to the fisherman, "Ask what thou wilt, and make haste."

The Genius had no sooner promised to speak the truth, than the fisherman said to him, "I wish to know whether you really were in that vase; dare you swear it by the great name of God?"—"Yes," answered the Genius, "I do swear by the great name of God, that I most certainly was."—"In truth," replied the fisherman, "I cannot believe you. This vase cannot contain one of your feet; how then can it hold your whole body?"—"I swear to thee, notwithstanding," replied he, "that I was there just as thou seest me. Wilt thou not believe me after the solemn oath I have taken?"—"No truly, added the fisherman, "I shall not believe you, unless I were to see it."

Immediately the form of the Genius began to change into smoke, and extended itself as before over both the shore and the sea; and then, collecting itself, began to enter the vase, and continued to do so in a slow and equal manner, till nothing remained without. A voice immediately issued forth, saying, "Now then, thou credulous fisherman, dost thou believe me now I am in the vase?" But instead of answering the Genius, he immediately took the leaden cover, and put it on the vase. "Genius," he cried, "it is now your turn to ask pardon, and choose

what sort of death is most agreeable to you. But no, it is better that I should throw you again into the sea, and I will build on the very spot where you are cast, a house upon the shore, in which I will live, to warn all fishermen that shall come and throw their nets, not to fish up so wicked a Genius as you are, who make an oath to kill him who shall set you at liberty."

At this offensive speech the enraged Genius tried every method to get out of the vase, but in vain; for the impression of the seal of Solomon, the prophet, the Son of David, prevented him. Knowing, then, that the fisherman had the advantage over him, he began to conceal his rage. "Take care," said he, in a softened tone, "what you are about, fisherman. Whatever I did was merely in joke, and you ought not to take it seriously."—"O Genius," answered the fisherman, "you, who were a moment ago the greatest of all the Genii, are now the most insignificant; and do not suppose that your flattering speeches will be of any use to you. You shall assuredly return to the sea: and if you passed all the time there you said, you may as well remain till the day of judgment. I entreated you in the name of God not to take my life, and you rejected my prayers; I ought to reject yours likewise.

The Genius tried every argument to move the fisherman's pity, but in vain. "I conjure you to open the vase," said he; "if you give me my liberty again, you shall have reason to be satisfied with my gratitude."—"You are too treacherous for me to trust you," returned the fisherman: "I should deserve to lose my life, if I had the imprudence to put it in your power a second time. You would most likely treat me as a Greek king treated Douban, the physician. Listen, and I will tell you the story:

## THE HISTORY

OF THE GREEK KING AND DOUBAN THE PHYSICIAN.

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IN the country of Zouman, in Persia, there lived a king, whose subjects were originally Greeks. This king was sorely afflicted with a leprosy, and his physicians had unsuccessfully tried every remedy they were acquainted with, when a very ingenious physician, called Douban, arrived at the court.

He had acquired his profound learning by studying different authors in the Greek, Latin, Persian, Arabic, Turkish, Syriac, and Hebrew languages; and besides having a consummate knowledge of philosophy, he was also well acquainted with the good and bad properties of all kinds of plants and drugs.

As soon as he was informed of the king's illness, and that the physicians had given him up, he dressed himself as neatly as possible, and obtained permission to be presented to the king. "Sire," said he, "I know that all the physicians who have attended your majesty, have been unable to remove your leprosy; but, if you will do me the honour to accept of my services, I will engage to cure you without either internal or topical applications." The king, pleased with this proposition, replied, "If you are really so skilful as you pretend, I promise to confer affluence on you and your posterity; and without reckoning the presents you will have, you shall be my first favourite; but do you assure me then, that you will remove my leprosy without making me swallow any potion or applying any remedy externally?"—"Yes, Sire," replied the physician, "I flatter myself I shall

succeed, with the help of God ; and to-morrow I will begin my operations."

Douban returned to his house, and made a sort of racket or bat, with a hollow in the handle to admit the drug he meant to use ; that being done, he also prepared a sort of round ball, or bowl, in the manner he intended, and the following day he presented himself before the king, and prostrating himself at his feet, kissed the ground.

Douban then arose, and having made a profound reverence, told the king that he must ride on horse-back to the place where he was accustomed to play at bowls. The king did as he was desired, and when he had reached the bowling-green, the physician approached him, and putting into his hand the bat which he had prepared, "Sire," said he, "exercise yourself with striking that bowl about with this bat, till you find yourself in a profuse perspiration. When the remedy I have enclosed in its handle is warmed by your hand, it will penetrate through your whole body ; you may then leave off, for the drug will have taken effect ; and when you return to your palace get into a warm bath, and be well rubbed and washed, then go to bed, and to-morrow you will be quite cured.

The king took the bat, and spurred his horse after the bowl till he struck it ; it was sent back again to him by the officers who were playing with him, and he struck it again ; and thus the game continued for a considerable time, till he found his hand as well as his whole body in a perspiration, which made the remedy in the bat operate as the physician had said ; the king then left the game, returned to the palace, bathed, and observed very punctually all the directions that had been given him.

He soon found the good effects of the prescription ; for when he arose the next morning, he perceived, with equal surprise and joy, that his leprosy was

entirely cured, and that his body was as clear as if he had never been attacked by that malady. As soon as he was dressed, he went into the audience-room, where he mounted his throne and received the congratulations of all his courtiers who had assembled on that day, partly to gratify their curiosity and partly to testify their joy.

Douban entered, and went to prostrate himself at the foot of the throne, with his face towards the ground. The king seeing him, called to him, and made him sit by his side; and shewing him to the assembly, gave him in that public way all the praise he so well deserved; nay, he did not stop here, for there being a grand entertainment at court on that day, he placed him at his own table to dine only with him.

The Greek king, (proceeded the fisherman,) was not satisfied with admitting the physician to his own table; towards evening, when the courtiers were about to depart, he put him on a long rich robe resembling that which the courtiers usually wore in his presence, and in addition, made him a present of two thousand sequins. The following days he did nothing but caress him; in short, this prince, thinking he could never repay the obligations he owed to so skilful a physician, was continually conferring on him some fresh proof of his gratitude.

The king had a grand vizier, who was avaricious, envious, and by nature capable of every species of crime. He observed, not without pain, the presents which had been bestowed upon the physician, whose great character and merit he was determined to lessen and destroy in the mind of the king. To accomplish this, he went to him, and said in private, that he had some intelligence of the greatest moment to communicate. The king asked him what it was. "Sire," replied he, "it is very dangerous for a monarch to place any confidence in a man, of whose fidelity he

is not assured. In overwhelming the physician Douban with your favors, and bestowing all this kindness and regard upon him, you are ignorant that he is a traitor, who has introduced himself to the court, in order to assassinate you."—"What is this you dare tell me?" answered the king, "Recollect to whom you speak, and that you advance an assertion which I shall not easily give credit to."—"Sire," added the vizier, "I am accurately informed of what I have the honor to represent to you; do not, therefore, continue to repose such a dangerous confidence in him. If your majesty is, as it were, in a dream, it is time to awake; for I again repeat, that the physician Douban has not travelled from the farther part of Greece, his own country, but for the horrible design I have mentioned."

"No, no, vizier," interrupted the king, "I am sure this man, whom you consider as an hypocrite and traitor, is one of the most virtuous and best of men; there is no one in the world whom I regard so much. You know by what remedy, or rather by what miracle, he cured me of my leprosy; and if he had sought my life, why did he thus save it. Cease then from endeavouring to instil unjust suspicions, for instead of listening to them, I now inform you, that from this very day I bestow upon him a pension of one thousand sequins a month, for the rest of his life. And were I to share all my riches, and even my kingdoms with him, I could never sufficiently repay what he has done for me. I see what it is; his virtue excites your envy; but do not suppose that I shall suffer myself to be prejudiced against him unjustly. I well remember what a vizier said to king Sindbad, his master, to prevent his giving orders for the death of his son."

This very much excited the curiosity of the vizier. "I beg your majesty will pardon me, if I have the boldness to ask you what it was that the

vizier of king Sindbad said to his master, in order to avert the death of his son." The Greek king had the complaisance to satisfy him. "This vizier," added he, "after having represented to king Sindbad, that he ought to hesitate to do a thing which was founded on the suggestion of a mother-in-law, for fear she should repent, related the following story."



## THE HISTORY

OF THE HUSBAND AND THE PARROT.

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THERE lived once a good man who had a beautiful wife, of whom he was so passionately fond, that he could scarcely bear to have her out of his sight. One day when some particular business obliged him to leave her, he went to a place where they sold all sorts of birds; he purchased a parrot, which was not only highly accomplished in the art of talking, but also possessed the rare gift of telling every thing that was done in its presence. The husband took it home in a cage to his wife, and begged of her to keep it in her chamber, and take great care of it during his absence; after this he set out on his journey.

On his return he did not fail to interrogate the parrot on what had passed while he was away; and the bird very expertly related a few circumstances, which occasioned the husband to reprimand his wife. She supposed that some of her slaves had exposed her, but they all assured her they were faithful, and agreed in charging the parrot with the crime. Desirous of being convinced of the truth of this matter, the wife devised a method of quieting the suspicions of her husband, and at the same time of revenging herself on the parrot, if he were the culprit. The next time the husband was absent, she ordered one of her slaves, during the night, to turn a handmill under the bird's cage, and another to throw water over it like rain, and a third to wave a looking-glass before the parrot by the light of a candle. The slaves were employed the greatest part of the night

in doing what their mistress had ordered them, and succeeded to her satisfaction.

The following day, when the husband returned, he again applied to the parrot to be informed of what had taken place. The bird replied, "My dear master, the lightning, the thunder, and the rain, have so disturbed me the whole night, that I cannot tell you how much I have suffered." The husband, who knew there had been no storm that night, became convinced that the parrot did not always relate facts; and that having told an untruth in this particular, he had also deceived him with respect to his wife: being therefore extremely enraged with it, he took the bird out of the cage, and dashing it on the floor, killed it: he, however, afterwards learnt from his neighbours, that the poor parrot had told no story of the conduct of his wife, which made him repent of having destroyed it.

"When the Greek king," said the fisherman to the Genius, "had finished the story of the parrot, he added, 'You, vizier, through envy of Douban, who has done you no evil, wish me to order his death, but I will take good care, lest, like the husband who killed his parrot, I should afterwards repent.'"

The vizier was too desirous of the death of Douban to let it rest here. "Sire," replied he, "the loss of the parrot was of little importance, nor do I think his master could long have regretted it. But on what account should the dread of oppressing the innocent prevent you from destroying this physician. Is it not a sufficient reason that he is accused of attempting your life to authorise you to take away his? When the life of a king is in question, a bare suspicion ought to be equal to a certainty; and it is better to sacrifice the innocent than save the guilty. But this, Sire, by no means rests on an uncertainty. The physician Douban positively wishes to assassinate you. It

is not envy that makes me hostile to him, it is the interest alone that I take in your majesty's preservation; it is my zeal, which induces me to give my advice on so important an occasion. If my information is false, I deserve the same punishment that a certain vizier underwent formerly."—"What had that vizier done, worthy of chastisement?" said the Greek king.—"I will tell your majesty," answered the vizier, "if you will have the goodness to listen."

## THE HISTORY

OF THE VIZIER, WHO WAS PUNISHED.

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THERE was formerly a king, whose son was passionately fond of hunting. His father, therefore, often indulged him in this diversion; but at the same time gave positive orders to his grand vizier always to accompany, and never lose sight of him.

One hunting morning, the prickers roused a stag, and the prince set off in pursuit, thinking the vizier followed him. He galloped so long, and his eagerness carried him so far, that he at last found himself quite alone. He immediately stopped, and observing that he had lost his way, he endeavoured to return back by the same, in order to join the vizier, who had not been sufficiently attentive in following him. He was, however, unable to find it; and riding about on all sides, without getting into the right track, he by chance met a lady, not ill made, who was weeping most bitterly. The prince immediately checked his horse, and inquired of her who she was, what she did alone in that place, and whether he could assist her. "I am," she answered, "the daughter of an Indian king. In riding out into the country, I was overcome with sleep, and fell from my horse. He has run away, and I know not what has become of him." The young prince was sorry for her misfortune, and proposed to take her up behind him, which she accepted.

As they passed by an old ruined building, the lady made some excuse to alight; the prince therefore stopped, and suffered her to get down. He also

alighted, and walked towards the building, holding his horse by the bridle. Imagine then what was his astonishment, when he heard the female pronounce these words from within the walls, "*Rejoice, my children, I have brought you a very nice fat youth.*" And directly afterwards other voices answered, "*Where is he mama? Let us eat him instantly, for we are very hungry.*"

The prince had heard enough to convince him of the danger he was in: he plainly perceived, that she, who represented herself as the daughter of an Indian king, was no other than the wife of one of those savage demons, called Ogres, who live in desert places, and make use of a thousand wiles to surprise and devour the unfortunate passengers. He trembled with fear, and instantly mounted his horse.

The pretended princess at that moment made her appearance, and finding she had failed in her scheme, "Do not be afraid," she cried, "but tell me who you are, and what you are looking for?"—"I have lost my way," he replied, "and am endeavouring to find it."—"If you are lost," she said, "recommend yourself to God, and he will deliver you from your difficulty."

The young prince could not believe that she spoke sincerely, but that she considered him as already within her power; he lifted up his hands therefore towards Heaven, and said, "Cast thine eyes upon me, O all powerful Lord, and deliver me from this mine enemy!" At this prayer, the Ogre went back to the ruin, and the prince rode off as fast as possible. He fortunately discovered the right road, and arrived safely at home, and related to his father, word for word, the great danger he had encountered, through the neglect of the grand vizier. The king was so enraged at him, that he ordered this minister to be instantly strangled.

"Sire," continued the vizier of the Greek king, "to return to the physician Douban; if you do not

take care, the confidence you place in him will turn out unfortunate. I well know, that he is a spy, sent by your enemies to attempt your majesty's life. He has cured you, you say, but who can tell that? He has perhaps only cured you in appearance, and not radically; and who can tell, whether this remedy, in the end, will not produce the most pernicious effects?"

The Greek king was naturally rather weak, and had not penetration enough to discover the wicked intention of his vizier, nor sufficient firmness to persist in his first opinion. This conversation staggered him. "You are right, vizier," said he, "he may be come for the express purpose of taking my life, which he can easily accomplish, even by the mere smell of some of his drugs. We must consider what is to be done in this conjuncture!"

When the vizier perceived the king in the disposition he wished, he said to him, "The best and most certain means, Sire, to ensure your repose, and put your person in safety, is instantly to send to Douban, and on his appearance, order him to be beheaded."—"Indeed," replied the king, "I think I ought to prevent his designs."—Having said this, he called one of his officers, and ordered him to find the physician, who, without knowing what the king wished, hastened to the palace.

"Knowest thou," said the king, as soon as he saw him, "why I sent for thee here?"—"No, Sire," answered Douban, "and I wait till your majesty pleases to instruct me."—"I have ordered thee to come," replied the king, "to free myself from thy snarcs, by taking thy life."

It is impossible to express the astonishment of Douban, at hearing the sentence of his death. "For what reason, Sire," replied he, "does your majesty condemn me to death? What crime have I been

guilty of?"—"I have been well informed," added the king, "that you are a spy, and that you have come to my court in order to take away my life; but to prevent that, I will first deprive you of yours. Strike," added he to an officer who was by, "and deliver me from a treacherous wretch who has introduced himself here only to assassinate me."

At hearing this, the physician began to think, that the honours and riches which had been heaped upon him, had excited some enemies against him, and that the king, through weakness, had suffered himself to be guided by them, nor was he wrong. He began to repent having cured him; but that came too late. "Is it thus," he cried, "that you recompense the good I have done you?"—The king, however, paid no attention, and desired the officer, a second time, to execute his orders. The physician had then recourse to prayers. "Ah, Sire," he cried, "if you prolong my life, God will prolong yours; do not kill me, lest God should treat you in the same manner."

"You see then," said the fisherman, breaking off his story in this place, and addressing himself to the Genius, "that what has passed between the Greek king and the physician Douban is exactly the same as what has happened between us.

"The Greek king, however," continued he, "instead of regarding the entreaties the physician urged in conjuring him, in the name of God, to relent, exclaimed, 'No, no, you must die, or you will take away my life in a still more concealed manner than you have cured me.' Douban, in the mean time, bathed in tears, complained much at finding his important services so ill requited; and at last prepared for death. The officer then put a bandage over his eyes, tied his hands, and was going to draw his scimitar. The courtiers, however, who were present, felt so much for him, that they entreated the king to pardon him, assuring his majesty he was not

guilty, and that they would answer for his innocence. But the king was inflexible, and spoke so peremptorily, they dared not reply.

The physician being on his knees, his eyes bandaged, and ready to receive the stroke that was to terminate his existence, once more addressed the king; "Since your majesty, Sire, wishes not to revoke the order for my death, I entreat you at least to give me leave to return home, to arrange my funeral, take a last farewell of my family, bestow some charity, and leave my books to those who will know how to make a good use of them. There is one among them which I wish to make a present to your majesty. It is a very rare and curious work, and worthy of being kept even in your treasury with the greatest care."—"What book can there be," replied the king, "so valuable as you mention?"—"Sire," answered the physician, "it contains things of the most curious nature, and one of the principal is, that, when my head shall be cut off, if your majesty will take the trouble to open the book at the sixth leaf, and read the third line on the left-hand page, my head will answer every question you wish to ask." The king was so desirous of seeing such a wonderful thing, that he put off his death till the next day, and sent him home under a strong guard.

The physician then arranged all his affairs, and as the news got abroad that an unheard-of prodigy was to happen after his execution, the viziers, emirs, officers of the guard, in short all the court, flocked the next day to the hall of audience, to witness such an extraordinary event.

Douban, the physician, appeared directly after, and advanced to the foot of the throne with a very large volume in his hand. He then placed it on a vase, and unfolded the cover in which the book was wrapt; and in presenting it, he thus addressed the king: "If it be your pleasure, Sire, receive this book;



and as soon as my head shall be struck off, order one of your officers to place it on the vase upon the cover of the book; as soon as it is there the blood will cease to flow; then open the book, and my head shall answer all your questions. But, Sire," added Douban, "permit me once more to implore your mercy. Consider, I beg of you, in the name of God, that I protest to you that I am innocent."—"Thy prayers," answered the king, "are useless, and were it only to hear your head speak after your death, I would wish for your execution." In saying this, he took the book from the hands of the physician, and ordered the officer to do his duty.

The head was so adroitly cut off, that it fell into the vase, and it had hardly been on the cover an instant before the blood stopt. Then, to the astonishment of the king and all the spectators, it opened its eyes, and said, "Will your majesty now open the book?" The king did so, and finding that the leaf stuck to the second, he put his finger to his mouth, and moistened it, in order to turn it over more easily. He went on doing so till he came to the sixth leaf; and observing nothing written upon the appointed page, "Physician," said he to the head, "there is no writing."—"Turn over then a few more leaves," replied the head. The king continued turning them over, still putting his finger frequently to his mouth, till the poison, in which each leaf had been dipped, began to produce its effect. The prince then felt himself suddenly agitated in a most extraordinary manner; his sight failed him, and he fell at the foot of the throne in the greatest convulsions.

When the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had only a few moments to live, "Tyrant," he exclaimed, "behold how those princes are treated, who abuse their power, and sacrifice the innocent. God, sooner or later, punishes their injustice and

their cruelty." The head had no sooner repeated those words, than the king expired ; and at the same time the small portion of life that remained in the head itself, was wasted.

" Such, Sire," continued Scheherazadè, " was the end of the Greek king and the physician Douban. I shall now return to the fisherman and the Genius.

As soon as the fisherman had finished the history of the Greek king and the physician Douban, he applied it to the Genius, whom he still kept confined in the vase. " If," said he, " the Greek king had permitted Douban to live, God would also have bestowed the same benefit on him : but he rejected the humble prayers of the physician. God, therefore, punished him. This, O Genius, is the case with you. If I had been able to make you relent, and could have obtained the favor I asked of you, I should have pitied the state in which you now are : but since you persisted in your determination to kill me, in spite of the obligation you were under to me for setting you at liberty, I ought, in my turn, to shew no mercy. In leaving you within this vase, and casting you into the sea, I shall deprive you of the use of your existence till the end of time. This is the revenge I have been taught by you."

" Once more, my good friend," replied the Genius, " I entreat you not to be guilty of so cruel an act ; remember that revenge is not a part of virtue ; on the contrary, it is praise-worthy to return good for evil. Do not then serve me as Imma formerly treated Ateca."—" And how was that ?" asked the fisherman. " If you wish to be informed of it, open this vase," answered the Genius, " do you think that I am in the humour, while confined in this narrow prison, to relate stories ? I will tell you as many as you please when you shall have let me out."—" No

no," said the fisherman, "I will not release you; it is better for me to cast you to the bottom of the sea." — "One word more, fisherman," cried the Genius: "I will teach you how to become as rich as possible."

The hope of being no longer in want at once disarmed the fisherman. "I would listen to you," he cried, "if I had the least ground to believe you; swear to me, by the great name of God, that you will faithfully observe what you say, and I will open the vase. I do not believe that you will be sufficiently bold to violate such an oath." The Genius did so; and the fisherman immediately took off the covering. The smoke instantly issued from it, and the first thing the Genius did, after he had reassumed his usual form, was to kick the vase into the sea: this action rather alarmed the fisherman. "What do you mean, O Genius, by this; do you not intend to keep the oath you have taken? Or must I address the same words to you which the physician Douban did to the Greek king? *"Suffer me to live, and God will prolong your days."*

The fear expressed by him made the Genius laugh; "Be of good heart, fisherman," answered he, "I have thrown the vase into the sea only for diversion, and to see whether you would be alarmed: but to shew you that I intend to keep my word, take your nets and follow me." They passed by the city and went over the top of a mountain, from whence they descended into a vast plain, which led them to a pond situated between four small hills.

When they were arrived on the borders of the pond, the Genius said to the fisherman, "Throw your nets, and catch fish." The fisherman did not doubt that he should take some, for he saw a great quantity in the pond; but how great was his surprise at finding them of four different colours; white, red, blue, and yellow. He threw his nets and caught four, one of each colour. As he had never seen any

similar to them, he could hardly cease admiring them, and judging that he could dispose of them for a considerable sum, he expressed great joy. "Carry these fish to the palace," said the Genius, "and present them to the sultan, and he will give you more money than you ever handled in all your life. You may come every day and fish in this pond, but observe and throw your nets only once each day; if you act otherwise, some evil will befall you, therefore take care. This is my advice, and if you follow it exactly you will do well." Having said this, he struck his foot against the ground, which opened, and having sunk into it, the earth closed as before.

The fisherman resolved to observe the advice and instructions of the Genius in every point, and take care never to throw his nets a second time. He went back to the town very well satisfied with his success, and making a thousand reflections on his adventure. He went directly, and presented his fish at the sultan's palace.

I leave it to your majesty to imagine how much the sultan was surprised, when he saw the four fish brought him by the fisherman. He took them one by one, and observed them most attentively; and after admiring them a long time, he said to his first vizier, "Take these fish, and carry them to that excellent cook, which the emperor of the Greeks sent me; I think they must be equally good as they are beautiful."

The vizier took them, and delivered them himself into the hands of the cook. "Here are four fish," said he, "which have been presented to the sultan; he commands you to dress them." He then returned to the sultan, his master, who desired him to give the fisherman four hundred pieces of gold, which he faithfully executed. The fisherman, who was never before in possession of so large a sum of money at once, could not conceal his joy; and thought it all a dream.

He soon, however, proved it to be a reality, by the good purpose to which he applied the gold, in relieving the wants of his family.

"We must now, Sire (continued Scheherazade) give some account of what passed in the sultan's kitchen, which we shall find in great confusion and difficulty. As soon as the cook had cleaned the fish which the vizier had brought, she put them in a vessel with some oil over the fire to fry. When she thought they were sufficiently done on one side, she turned them. She had hardly done so, when, wonderful to relate, the wall of the kitchen appeared to separate, and a beautiful and majestic young damsel came out of the opening. She was dressed in a satin robe, embroidered with flowers after the Egyptian manner, and adorned with ear-rings and a necklace of large pearls, and gold bracelets, set with rubies; she held a rod of myrtle in her hand. Approaching the vessel, to the great astonishment of the cook, who remained motionless at the sight, and striking one of the fish with her rod, she said, "Fish, fish, art thou doing thy duty?" The fish answering not a word; she again repeated it, when the four fish all raised themselves up, and said very distinctly, "Yes, yes, if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer, and are content." As soon as they had spoken these words, the damsel overturned the vessel, and went back through the wall, which immediately closed up, and was in the same state as before.

The cook, whom all these wonders alarmed, having in some measure recovered from her fright, went to take up the fish which had fallen upon the hot ashes; but she found them blacker and more burnt than the coals themselves, and not at all in a state to send to the sultan. At this she was greatly distressed, and began to cry with all her might. "Alas," said she, "what will become of me? I am sure, when I relate to the sultan what I have seen, that he won't believe me. How enraged also will he be with me!"

While she was in this distress, the grand vizier entered, and asked if the fish were ready. The cook then related all that had taken place, at which, as we may naturally suppose, he was much astonished : but without telling the sultan any thing about it, he invented some excuse, which satisfied him. He then sent directly for the fisherman ; to whom, when he was come, he said, " Bring me four more fish, like those you brought before, for an accident has happened, which prevents their being served up to the sultan." The fisherman did not tell him what the Genius had strictly advised him to do ; but pleaded the length of the way as an excuse for not being able to procure any more that day ; he promised, however, to bring them the next morning.

The fisherman, in order to be in time, set out before it was day, and went to the pond. He threw his nets, and drawing them out, found four more fish, like those he had taken the day before, each of a different colour. He returned directly, and brought them to the grand vizier by the time he had promised. The minister took them, and carried them into the kitchen, where he shut himself up with only the cook, who prepared to dress them before him. She put them on the fire as she had done the others on the preceding day. When they were dressed on one side, she turned them, and immediately the wall of the kitchen opened, and the same damsel appeared, with her myrtle in her hand. She approached the vessel in which the fish were, and striking one of them, addressed the same words to it she had before done ; when they all raising their heads, made the same answer. The damsel overturned the vessel with her rod, as she had done before, and went back through the opening in the wall, where she had entered. The grand vizier witnessed all that passed, " This is very surprising," he cried, " and too extraordinary to be kept secret from the sultan's ears. I will myself go and inform him of this

prodigy." He immediately, therefore, went, and gave an exact relation of all that had passed.

The sultan was much astonished, and became very anxious to see this wonder. For this purpose; he again sent for the fisherman, "Friend," said he to him, when he came, "canst thou not bring me four more fish of different colours?"—"If your majesty," answered the fisherman, "will grant me three days, I can promise to do so." He obtained the time he wished, and went again, for the third time, to the pond. He was not less successful than before, and he caught four fish, of different colours, the first time he threw his nets. He neglected not to carry them directly to the sultan, who expressed the greater pleasure at seeing them, as he did not expect them so soon; and he ordered four hundred pieces of money to be given to the fisherman.

As soon as the sultan had got the fish, he had them taken into his own cabinet, together with the different things that were necessary to dress them. Here he shut himself up with the grand vizier, who began to cook them, and put them on the fire in a proper vessel. As soon as they were done on one side; he turned them on the other. The wall of the cabinet immediately opened; but instead of the beautiful damsel, there appeared a black, who was in the habit of a slave. This black was very large and gigantic, and held a large green rod in his hand. He advanced to the vessel, and touching one of the fish with his rod, he cried out in a terrible tone, "Fish, fish, art thou doing thy duty?" At these words, the fish lifted up their heads and answered, "Yes, yes, we are, if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer, and are content." The fish had scarcely said this, when the black overturned the vessel into the middle of the cabinet, and reduced the fish to the state of cinders. Having done so, he haughtily retired through the opening of the wall,

which instantly closed, and appeared as perfect as before.

"After what I have seen," said the sultan to his grand vizier, "it is in vain for me to think of remaining at ease. It is certain, that these fish signify something very extraordinary, which I wish to discover." He sent for the fisherman, and when he arrived, he said to him, "The fish thou hast brought me have caused me great uneasiness; where dost thou catch them?"—"I caught them, Sire," answered he, "in a pond, which is situated in the midst of four small hills, beyond the mountain you may see from hence."—"Do you know that pond?" said the sultan to the vizier.—"No Sire," answered he, "I have never even heard it mentioned, though I have hunted in the vicinity of the mountain, and beyond it, near sixty years."—The sultan asked the fisherman about what distance the pond was from the palace; he replied, that it was not more than three hours journey. With this assurance, as there was still time to arrive there before night, the sultan ordered his whole court to get ready, while the fisherman served as a guide.

They all ascended the mountain, and in going down on the other side, they were much surprised by the appearance of a large plain, which no one had ever before remarked. They at length arrived at the pond, which they found situated exactly among four hills, as the fisherman had reported. Its water was so transparent, that they remarked all the fish to be of the same colours as those the fisherman had brought to the palace.

The sultan halted on the side of the pond; and after observing the fish with signs of great admiration, he inquired of his emirs, and all his courtiers, if it could be possible, that they had never seen this pond, which was so close to the city. They all said, they had never heard it even mentioned. "Since you all agree then," said he, "that you have never heard it



spoken of, and since I am not less astonished than you are at this novelty, I am resolved not to return to my palace, till I have discovered for what reason this pond is now placed here, and why there are fish of only four colours in it." After having thus spoken, he ordered them to encamp around it; his own pavilion, and the tents of his immediate household, were pitched on the borders of the pond.

When the day closed, the sultan retired to his pavilion, and entered into a particular conversation with his vizier. "My mind," said he, "is much disturbed; this pond suddenly placed here, this black, who appeared to us in my cabinet, these fish too, which we heard speak; all this so much excites my curiosity, that I cannot conquer my impatience to be satisfied. It is on this account, that I am absolutely determined to execute the design I meditate. I shall go quite alone from my camp, and order you to keep my departure a profound secret. Remain in my pavilion, and when my emirs and courtiers present themselves at the entrance to-morrow morning, send them away, and say I have a slight indisposition, and wish to remain alone. You will also continue to do so every day till my return.

The grand vizier endeavoured by many arguments to persuade the sultan not to do as he intended. He represented the great danger to which he exposed himself, and the unnecessary trouble and difficulties he might thus encounter, and probably to no purpose. All his eloquence, however, was exhausted to no effect; the sultan did not alter his resolution, but prepared to set out. He put on a proper dress for walking, and armed himself with a sabre; and as soon as he found that every thing in the camp was quiet, he departed, unaccompanied by any one.

He bent his course towards one of the small hills, which he ascended without much difficulty; and the descent on the other side was still easier. He then

pursued his way over a plain, till the sun rose. He now perceived, in the distance before him, a large building, the sight of which filled him with joy, from the hopes of being able to gain some intelligence of what he wished to know. When he came near, he remarked, that it was a magnificent palace, or rather a strong castle, built with polished black marble, and covered with fine steel, so bright, that it was like a mirror. Delighted with having so soon met with something, at least, worthy his curiosity, he stopped opposite the front, and considered it with much attention; he then advanced towards the folding doors, one of which was open. Though he might have gone in, he thought it better to knock. At first, he knocked gently, and waited some time; but finding no one appear, he thought they might not have heard; he therefore knocked a second time much louder; still no one came. He redoubled his efforts, but in vain. At this he was much astonished, as he could not imagine, that a castle, so well built as that was, could be deserted. "If there be no person there," said the sultan to himself, "I have nothing to fear; and if there be any one, I have arms to defend myself with."

At last he entered, and when he was in the vestibule, he called out, "Is there no one here to receive a stranger, who is in want of refreshment on his journey?" He repeated it two or three times, as loud as he could; still there was no answer. This silence increased his astonishment. He passed on to a very spacious court, and looking on all sides, he could not discover a living creature. He then entered, and passed through some large halls, the carpets of which were of silk, the recesses and sofas entirely covered with the stuffs of Mecca, and the curtains before the doors of the richest manufactures of India, embroidered with gold and silver. He went on, and came to a most wonderful saloon, in the midst of which there was a large reservoir, with a lion of mas-

sive gold at each corner. Streams of water issued from the mouths of the four lions, and in falling, appeared to break in a thousand diamonds and pearls, which formed a good addition to a fountain that sprung from the middle of the bason, and rose almost to the top of a dome, beautifully painted in the arabesque style.

The castle was surrounded on three sides by a garden, which was embellished with all kinds of flowers, fountains, groves, and many other beauties; but what rendered this spot still more enchanting, was the multitude of birds, which filled the air with their sweetest notes. This was their constant habitation, because there were nets thrown entirely over the trees, which prevented their escape.

The sultan continued walking a long time from one apartment to another, where every thing was grand and magnificent. Being rather fatigued, he sat down in an open cabinet, which looked into the garden. Here he meditated upon all he had seen, or might yet see; and was reflecting on the different objects, when suddenly a plaintive voice, accompanied by the most heart-rending cries, struck his ear. He listened attentively, and distinctly heard these melancholy words: "O fortune, thou hast not suffered me long to enjoy my happy lot, but hast rendered me the most wretched of men; cease, I entreat thee, thus to persecute me, and by a speedy death put an end to my sufferings! alas, is it possible I can still exist, after all the torments I have suffered?"

The sultan, much affected by these lamentable complaints, immediately got up, and went towards the spot, whence they issued. He came to the entrance of a large hall; he drew the door-curtain aside, and saw a young man seated upon a sort of throne, raised a little from the ground. He appeared well made and was very richly dressed. Sorrow was impressed

on his countenance. The sultan approached and saluted him. The youth returned the compliment by bending his head very low, but did not rise. "I am sure, Sir," said he to the sultan, "I ought to get up to receive you, and shew you all possible respect, but a most powerful reason prevents me; you will not therefore, I trust, take it ill."—"I feel myself highly honoured, sir," replied the sultan, by the good opinion you express of me. Whatever may be your motive for not rising, I willingly receive your apologies. Attracted by your complaints, and impelled by your sufferings, I come to offer you my assistance. I trust I shall be permitted to afford some consolation to you in your misfortunes, and I will use all my endeavours to do so. I flatter myself you will not object to relate the history of your sorrows to me. But, in the first place, I beg of you to inform me, what that pond, which is near this castle, means, where there are fish of four different colours: how also this castle came here, and you thus in it and alone!

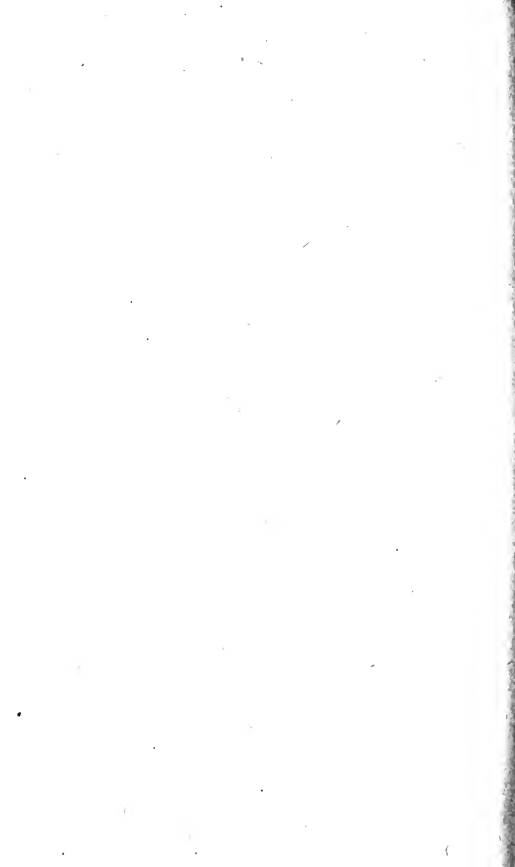
Instead of answering these questions, the young man began to weep most bitterly. "How inconstant is fortune," he cried, "she delights in crushing those whom she has elevated. Who can say they have ever enjoyed from her a life of calm and pure happiness?"

The sultan, touched with compassion at his situation, requested him again to relate the cause of such sorrow: "Alas, my lord," answered the youth, "can I be otherwise than afflicted, or can these eyes ever cease from shedding tears?" At these words he lifted up his robe, and the sultan perceived he was a man only to his waist, and that from thence to his feet he was changed into black marble.

You may easily imagine, that the sultan was much surprized, when he saw the deplorable state of the young man. "What you shew me," said he to him,

"fills me with horror, but at the same time excites my curiosity; I am impatient to learn your history, which must no doubt be very singular; and I am persuaded, that the pond and the fish have some connexion with it; I entreat you therefore to relate it, and you may find consolation by doing so; for the unhappy often experience some relief in communicating their sorrows."—"I will not refuse you this satisfaction," replied the young man, "although I cannot impart it without renewing the most poignant grief; but I must forewarn you to prepare your ears and your mind, nay even your eyes, for what surpasses all conception."

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## THE HISTORY

OF THE YOUNG KING OF THE BLACK ISLES.

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I must first inform you, (continued he,) that my father, who was called Mahmoud, was the king of this state. It is the kingdom of the Black Isles, which takes its name from four small neighbouring mountains, that were formerly islands; and the capital, where my father resided, was situated on the spot, which is now occupied by that pond. You will know how these changes took place, as I proceed with my history.

The king, my father, died at the age of seventy years. I had no sooner taken his place than I married, and the person whom I chose to partake of the royal dignities with me, was my cousin. I had every reason to be satisfied with the proofs of affection I received from her, and, on my part, I returned them with equal tenderness. Our happy union continued for five years, when I began to perceive that the queen, my cousin, no longer loved me.

One day after dinner, when she was gone to bathe, I felt myself inclined to sleep, and threw myself on a sofa; two of her women, who happened to be in the room, seated themselves, one at my head the other at my feet to fan me, as well for the purpose of refreshing me, as to keep off the flies, which might have disturbed my slumbers. They then, supposing me asleep, began to talk softly; but my eyes were only closed, and I overheard their whole conversation.

"Is it not a pity," said one of them to the other, "that the queen does not love our king, who is such

an amiable prince.”—“Surely it is,” replied the other, “and I cannot conceive why she goes out every night and leaves him; does he not perceive it?”—“How should he perceive it?” resumed the first; “she mixes in his drink, every night, the juice of a certain herb, which makes him sleep all night so profoundly, that she has time to go wherever she likes; and when at break of day she returns to him, she awakes him by passing a particular scent under his nose.”

You may judge, my lord, of the surprise which this discourse occasioned, as well as the sentiments with which it inspired me: nevertheless I had sufficient command over myself to suppress my emotions; I pretended to awake without having heard the conversation.

The queen returned from the bath; we supped together, and before we went to bed she presented me the cup of water, which it was usual for me to take; but instead of drinking it, I approached a window that was open, and threw it out without her perceiving me. I then returned the cup into her own hands, that she might suppose I had drank the contents. We soon retired to rest, and shortly after, supposing that I was asleep, although I was not, she got up with so little precaution, that she said aloud, “Sleep, and mayst thou never wake more.” She dressed quickly, and left the chamber.

The queen had no sooner quitted me than I got up, and dressed myself as quickly as possible, and taking my scimitar, I followed her so closely, that I heard her footsteps just before me, when, regulating my steps by hers, I walked softly for fear of being heard. She passed through several doors, which opened by virtue of some magic words she pronounced; the last she opened was that of the garden, which she entered. I stopped at this door that she might not see me, while she crossed a parterre; and following her with my eyes, as well as the obscurity of the night would



permit, I remarked, that she went into a little wood, the walks of which were enclosed by a thick hedge. I repaired thither by another way, and hiding myself behind the hedge of one of the paths, I perceived that she was walking with a man.

I did not fail to listen attentively to their discourse, when I heard what follows: "I do not deserve," said the queen to her lover, "your reproaches for my want of diligence; you well know the reason of it; but if all the marks of love which I have hitherto given you are not sufficient to persuade you of my sincerity, I am ready to give you still more convincing proofs of it; you have only to command, you know my power. I will if you wish it, before the sun rises, change this great city and this beautiful palace into frightful ruins, which shall be inhabited only by wolves, and owls, and ravens. Shall I transport all the stones, with which these walls are so strongly built, beyond Mount Caucasus, and farther than the boundaries of the habitable world? You have only to speak, and all this place shall be transformed."

As the queen finished this speech, she and her lover, having reached the end of the walk, turned to enter another, and passed before me; I had already drawn my scimitar, and as the lover was next me, I struck him on the neck, and he fell. I believed I had killed him, and with this persuasion, I retired precipitately, without discovering myself to the queen, whom I wished to spare, as she was my cousin.

Although her lover's wound was mortal, she yet contrived by her enchantments to preserve in him that kind of existence, which can be called neither dead or alive. As I traversed the garden to return to the palace, I heard the queen weeping bitterly, and judging of her grief by her cries, I was not sorry to have left him alive. When I reached my chamber I went again to bed, and feeling satisfied with the punishment I had inflicted on the wretch who had offended me,

I fell asleep. On waking the next morning, I found the queen by my side ; I cannot say whether she was asleep or feigned it, but I got up without disturbing her, and retired to my closet, where I finished dressing : I afterwards attended the council ; and, on my return, the queen, dressed in mourning, her hair dishevelled and torn, presented herself before me. "Sire," said she, "I come to entreat your majesty not to be displeased at the state in which you now see me. I have just received intelligence of three events, which occasion the grief I so strongly feel, but can ill express."—"What are these events, madam?" I inquired.—"The death of the queen, my beloved mother," replied she ; "that of the king, my father, who was killed in battle ; and also of my brother, who fell down a precipice."

I was not sorry that she had invented this pretext to conceal the true cause of her affliction, and I imagined, that she did not suspect me of having been the murderer of her lover. "Madam," said I, "I do not blame your sorrow ; on the contrary, I assure you that I am not insensible to the cause. I should be much surprised if you were not affected by such a loss ; weep, for your tears are an undoubted proof of your good heart ; I hope, nevertheless, that time and reason will restore to you your wonted cheerfulness."

She retired to her apartment, where, abandoning herself to her grief, she passed a whole year in weeping and bewailing the death of her lover. At the expiration of that time, she requested my permission to build a mausoleum for herself in the centre of the palace, where she said she wished to pass the remainder of her days. I did not refuse her, and she erected a magnificent palace with a dome, which may be seen from hence, and she called it the Palace of Tears.

When it was finished, she had her lover removed

from the place, whither she had transported him on the night I wounded him, and brought to this mausoleum. She had till that period preserved his life by giving him certain potions, which she administered herself, and continued to give him daily, after his removal to the Palace of Tears.

All her enchantments, however, did not avail, for he was not only unable to walk or stand, but had also lost the use of his speech, and gave no signs of life, but by looks. Although the queen had only the consolation of seeing him and saying to him all the tender things that her love inspired, yet she constantly paid him two long visits every day. I was well acquainted with this circumstance, but I pretended to be ignorant of it.

Excited by my curiosity, I went one day to the Palace of Tears, to know what was the occupation of the princess, and concealing myself in a part where I could see and hear what passed, I heard her speak in this manner to her lover: "It is the heaviest affliction to me to see you in this state; I feel as much as yourself the agonies you endure; but, dearest life, I am always speaking to you, and yet you return no answer: how long will this distressing silence continue? Speak but once, and I will be satisfied. Alas! these moments that I pass with you, endeavouring to mitigate your sufferings, are the happiest of my life. I cannot exist away from you, and I should willingly prefer the pleasure of seeing you continually, to the empire of the whole universe."

This discourse, which was frequently interrupted by tears and sobs, at length exhausted my patience. I could no longer remain in concealment, and approaching her, "Madam," said I, "you have wept enough; it is now time to have done with a grief, which dishonours us both; you forgot what you owe to me, as well as what you owe to yourself."—"Sire," replied she, "if you still retain any regard for me, I

entreat you to leave me to my sorrows, which time can neither diminish nor relieve."

I endeavoured, but in vain, to bring her to a sense of her duty; and finding that all my arguments only increased her obstinacy, I at last desisted and left her. She continued to visit her lover every day; and for two years she was inconsolable.

I went a second time to the Palace of Tears while she was there. I hid myself as before, and heard her say, "It is now three years that you have not spoken to me; nor do you return the proofs of affection and fondness which my complaints and sighs must convince you I feel: is it from insensibility or disdain? Hast thou, O tomb, destroyed that excess of tenderness which he bore me? Hast thou closed for ever those dear eyes which beamed with love and formed all my pleasure? Ah no, I cannot think it; rather let me say, thou art become the deposit of the rarest treasure the world ever saw."

I avow to you, my lord, that I was enraged at these words; for in truth this cherished lover, this adored mortal, was not at all what you would imagine. He was a black Indian, one of the original inhabitants of this country. I was, as I have said, so enraged at this speech, that I suddenly shewed myself, and addressing myself in a similar manner to the tomb, I said, "Why dost thou not, O tomb, swallow up this monster, who is even disgusting to human nature? or rather, why dost thou not consume both the lover and the mistress?"

I had hardly finished these words, when the queen, who was seated near the black, started up like a fury, "Ah, wretch!" said she to me, "it is you who have been the cause of my grief; think not that I am ignorant of it. I have already dissembled too long. It was your barbarous hand which reduced the object of my affection to the miserable state he now is in. And have you the cruelty to come and insult my

despair? "Yes," cried I, interrupting her, and transported with anger, "I have chastised the monster as he deserved, and I ought to treat thee in the same manner. I repent not having already done it, for thou hast too long abused my goodness." In saying this, I drew my scimitar, and raised my arm to punish her. "Moderate thy rage," said she to me with a disdainful smile, and regarding my motions with a tranquil air, and at the same instant she pronounced some words which I did not understand, and added, "By virtue of my enchantments, I command thee from this moment to become half marble and half man." Immediately, my lord, I was changed to what you see me; already dead among the living, and living among the dead.

As soon as this cruel enchantress, for she is unworthy of bearing the title of queen, had thus transformed me, and by means of her magic had conveyed me to this apartment, she destroyed my capital, which was both flourishing and well inhabited; she annihilated the palaces, public places, and markets; turned the whole place into a lake, or pond, and rendered the country, as you may perceive, quite a desert. The four sorts of fish, which are in the pond, are four different classes of inhabitants, who professed different religions, and inhabited the capital. The white were Musselmén; the red, Persians, who worship fire; the blue, Christians; and the yellow, Jews; the four little hills were four islands; whence the name of the kingdom originated. I was informed of all this by the enchantress, who herself related the effects of her rage. Nor was even this all; she did not confine her fury to the destruction of my empire, and to my enchantment, for she comes every day and gives me a hundred blows with a thong, made of a bull's hide, upon my shoulders, from whence she draws blood at every stroke. As soon as she has finished this punishment, she covers me

with a thick stuff, made of goat's hair; and puts a robe of rich brocade over it, not for the sake of honouring, but of mocking me." In saying this, the young king of the Black Isles could not refrain from tears; and the sultan's heart was so oppressed, he could not offer him any consolation. The young king then, lifting up his eyes towards Heaven, exclaimed, "I submit, O powerful Creator of all things, to thy judgments, and to the decrees of thy providence. Since it is thy pleasure, I patiently suffer every evil; yet I trust thy infinite goodness will one day recompense me."

"Inform me," cried the sultan, affected by the recital of so strange a story, and eager to revenge his injuries, "inform me where this perfidious enchantress resides, and where also is this infamous paramour, whom she has entombed before his death. "My lord," answered the prince, "he, as I have before mentioned, is at the Palace of Tears, in a tomb, formed like a dome; and this palace has a communication with the castle on the side towards the entrance. I cannot exactly tell you to what spot the enchantress has retired; but she visits her lover every day at sun-rise, after having inflicted on me the sanguinary punishment I related: and you may easily judge, that I cannot defend myself from such great cruelty. She always brings with her a sort of liquor, which is the only thing that is able to keep him alive; and she never ceases to complain of the silence which he has invariably kept since he was wounded."

"No one, prince," replied the sultan, "deserves greater commiseration than yourself; nor can any one be more sensible of your misfortune than I am. A more extraordinary fate can never have happened to any; and they, who may hereafter compose your history, will be able to relate an event the most surprising of any hitherto recorded. One thing only is wanting to complete it, and that is for you to be

revenged: nor will I leave any thing untried to accomplish it." The sultan having first informed the prince who he was, and the reason of his entering the castle, consulted with him on the best means of affording him a just revenge; and a plan occurred to the sultan, which he directly communicated. They then agreed upon the steps it was necessary to take, in order to insure success; and they deferred the execution of the plan till the following day. In the mean time, as the night was far advanced, the sultan took some repose. The young prince, as usual, passed his time in continual watchfulness; for he was unable to sleep since his enchantment: the hopes, however slight, which he cherished of being soon relieved from his sufferings constantly occupied his thoughts.

The sultan rose as soon as it was day; and having concealed his robe and external dress, which might incumber him, he went to the Palace of Tears. He found it illuminated by a multitude of torches of white wax; and a delicious perfume issuing from various beautiful golden vases, regularly arranged, struck his senses. As soon as he perceived the bed on which the black was laid, he drew his sabre, and destroyed, without resistance, the little remains of life in this wretch. He then dragged the body into the court of the castle, and threw it into a well. Having done this he returned, and laid down in the black's place, hiding his sabre under the covering, and remained there in order to complete what he projected. The enchantress arrived soon after: her first business was to go into the apartment where the king of the Black Isles, her husband, was. She directly stripped him, and, with unexampled barbarity, began to inflict upon his shoulders the accustomed number of blows. The poor prince filled the whole building with his cries, and conjured her in the most pathetic manner to have pity on him: the wretch, however, ceased

not to beat him till she had completed the hundred. "Thou hadst no compassion on my lover," said she, "expect therefore none from me." As soon as she had finished, she threw the coarse garment made of goat-skin over him, and then the robe of brocade. She next went to the Palace of Tears; and, on entering, began to renew her lamentations. When she approached the couch where she thought her lover always remained, she exclaimed, "What cruelty to have thus destroyed the tranquil joy of so tender and fond a mistress as I am! Cruel prince, thou reproachest me with being inhuman, when I make thee feel the effects of my resentment, and has not thy barbarity far exceeded my revenge? Hast thou not, traitor, in destroying almost the existence of so adorable an object, equally destroyed mine? Alas!" added she, addressing herself to the sultan, whom she took for the black, "will you always, light of my life, preserve this silence? Are you resolved to let me die without the consolation of hearing you again declare you love me. Utter, at least, one word, I conjure you."

The sultan then, pretending to awake from a profound sleep, and imitating the language of the blacks, answered the queen in a solemn tone. "There is no strength or power, but in God alone, who is all-powerful." At these words the enchantress, to whom they were unexpected, gave a violent scream through excess of joy. "My dear lord," she exclaimed, "do you deceive me: is what I hear true? Is it really you who speak?"—"Wretched woman," replied the sultan, "are you worthy of an answer?"—"What!" cried the queen, "do you reproach me?"—"The cries, the tears, the groans of thy husband," answered the supposed black, "whom you every day beat with so much indignity and barbarity, continually prevent my rest: I should have been cured long since, and recovered the use of my tongue, if



you had disenchanted him. This, and this only, is the cause of my silence, and of which you so severely complain."—"Well then," said the enchantress, "to satisfy you, I am ready to do what you command: do you wish him to reassume his first form?"—"Yes," replied the sultan, "and hasten to set him free, that I may no longer be disturbed by his cries."

The queen immediately went out from the Palace of Tears; and taking a vessel of water, she pronounced over it some words, which caused it instantly to boil, as if it had been placed on a fire. She proceeded to the apartment, where the young king, her husband, was; "If the creator of all things," said she, throwing the water over him, "hath formed thee as thou now art, or if he is angry with thee, do not change; but if thou art in that state by virtue of my enchantment, reassume thy natural form, and become the same as before." She had hardly concluded, when the prince, recovering his first shape, rose up with all possible joy, and returned thanks to God. "Go," said the enchantress, addressing him, "hasten from this castle, and never return, lest it should cost you your life."—The young king yielded to necessity, and left the queen without replying a word. He concealed himself in some secure spot, where he impatiently waited the completion of the sultan's design, the commencement of which had been so successful.

The enchantress then returned to the Palace of Tears; and on entering said to him whom she supposed to be the black, "I have done, my love, what you ordered me; nothing, therefore, now prevents your getting up, and affording me the satisfaction I have so long been deprived of." The sultan, still imitating the language of the blacks, answered in rather a sharp tone, "What you have yet done is not sufficient for my cure. You have destroyed

only a part of the evil: but you must strike at the root.”—“What do you mean by the root, my amiable black?” answered she.—“What can I mean,” he cried, “but the city and its inhabitants, and the four isles, which you have destroyed by your magic? Every day towards midnight the fish constantly raise their heads out of the pond, and call for vengeance against us both. This is the real cause of the delay of my recovery. Go quickly and re-establish every thing in its former state; and on thy return I will give you my hand, and you shall assist me in rising.”

The queen, exulting in the expectations these words produced, joyfully exclaimed, “You shall soon then, my life, recover your health; for I will instantly go and do what you have commanded.” In fact she went the very next moment, and when she arrived on the border of the pond, she took a little water in her hand and scattered it about. She had no sooner done so, and pronounced certain words over the fish and the pond, than the city instantly appeared. The fish became men, women, and children; Mahometans, Christians, Persians, and Jews; freemen or slaves; in short, each took his natural form. The houses and shops became filled with inhabitants, who found every thing in the same situation and order in which they were previous to the change. The officers and attendants of the sultan, who were very numerous, and who were encamped directly where the great place, or square, happened to be, were astonished at finding themselves on a sudden in the midst of a large, well-built, and inhabited city.

But to return to the enchantress: as soon as she had completed this change she hastened back to the Palace of Tears, to enjoy the reward of her labours. “My dear lord,” she cried on entering, “I am returned to participate in the pleasure of your renewed health, for I have done all you have required of

me; arise, and give me your hand.”—“Come near then,” said the sultan, still imitating the manner of the blacks. She did so. “Nearer still,” he cried. She obeyed. Then raising himself up, he seized her so suddenly by the arms, that she had no opportunity of recognizing who it was; and with one stroke of his sabre, he separated her body in two, which fell on each side of him. Having done this, he left the carcase in the same place, and went to seek for the prince of the Black Isles, who waited with the greatest impatience for him. “Rejoice, prince,” said he, “embracing him, you have nothing more to fear; for your cruel enemy no longer exists.”

The young prince thanked the sultan in a way which proved that his heart was truly penetrated with gratitude; and as a reward, for the important service he had rendered him, he wished him a long life and the greatest prosperity. “May you, too, live happily and at peace in your capital,” replied the sultan to him, “and should you hereafter have a wish to visit mine, which is so near, I shall receive you with the truest pleasure; and you shall be as highly honoured and respected as in your own.”—“Powerful monarch,” answered the prince, “to whom I am so much indebted, do you think you are very near your capital?”—“Certainly,” replied the sultan, “I think so, at least that I am not more than four or five hours journey.”—“It is a whole year’s journey,” added the prince, “although I believe you might come here in the time you mention, because mine was enchanted; but since it is no longer so, things are changed. This, however, shall not prevent my following you, were it necessary to go to the very extremity of the earth. You are my liberator; and to shew you every mark of my gratitude as long as I live, I shall freely accompany you and resign my kingdom without regret.”

The sultan was extremely surprised to find that

he was so distant from his dominions, and could not comprehend how it happened ; but the young king of the Black Isles convinced him so fully of the possibility, that he no longer doubted it.—“ It matters not then,” resumed the sultan ; “ the trouble of returning to my dominions will be sufficiently recompensed by the satisfaction arising from having assisted you, and from having acquired a son in you ; for, as you will do me the honor to accompany me, I shall look upon you as such ; and having no children of my own, I from this moment make you my heir and successor.”—This interview between the sultan and the king of the Black Isles was terminated by the most affectionate embraces ; after which the young prince prepared for his journey. In three weeks he was ready to depart, greatly regretted by his court and subjects, who received from his hands a near relation of his as their king.

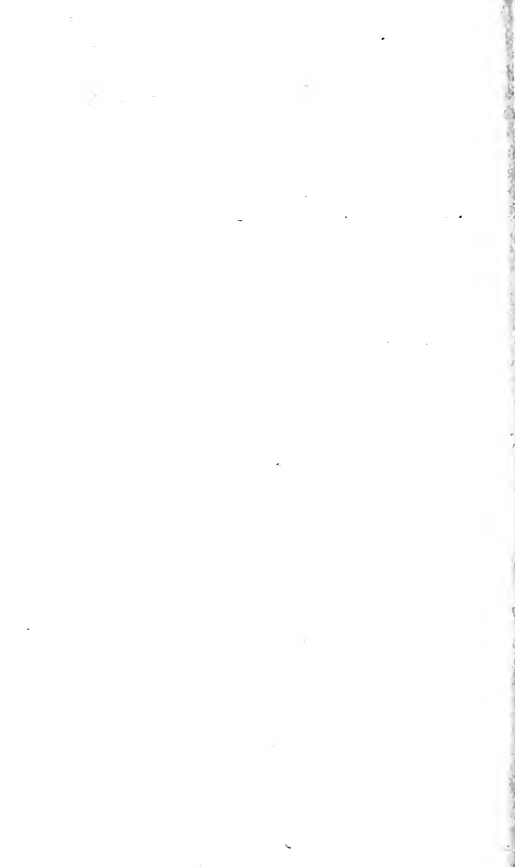
At length the sultan and the prince set out with a hundred camels laden with inestimable riches, which had been selected from the treasury of the young king, who was accompanied by fifty handsome nobles, well mounted and equipped. Their journey was a pleasant one ; and when the sultan, who had dispatched couriers to give notice of his arrival, and relate the reason of his delay, drew near to his capital, the principal officers, whom he had left there, came to receive him ; and to assure him, that his long absence had not occasioned any change in his empire. The inhabitants, also, crowded to meet him, and welcome him with acclamations and every demonstration of joy, which lasted for several days.

The day after his arrival, the sultan assembled his courtiers, and gave them an ample detail of the occurrences, which, contrary to his wishes, had delayed his return : he then declared to them his intention of adopting the king of the four Black Isles, who had left a large kingdom to accompany and

live with him ; and at last, to reward the fidelity with which they served him, he bestowed presents on all, according to their rank and station.

With regard to the fisherman, as he had been the first cause of the deliverance of the young prince, the sultan overwhelmed him with rewards, and made him and his family happy and comfortable for the rest of their days.

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## THE HISTORY

OF THREE CALENDERS, SONS OF KINGS, AND OF FIVE  
LADIES OF BAGDAD.

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DURING the reign of the Caliph Haroun Alraschid there lived at Bagdad a porter, who, notwithstanding his low and laborious profession, was nevertheless a man of wit and humour. One morning, when he was standing with a large basket before him, in a place where he usually waited for employment, a young lady of a fine figure, covered with a large muslin veil, came up to him, and said with a pleasing air, "Porter, take up your basket and follow me." The porter, delighted with these few words, pronounced in so agreeable a manner, put it on his head and went after the lady, saying, "Oh happy day! Oh happy meeting!"

The lady stopped at a closed door, and knocked. A venerable Christian, with a long white beard, opened it, and she put some money into his hands without saying a single word; but the Christian, who knew what she wanted, went in, and shortly after brought out a large jar of excellent wine. "Take this jar," said the lady to the porter, "and put it in the basket." This being done, she desired him to follow her, and walked on; the porter still exclaiming, "Oh day of happiness! Oh day of agreeable surprise and joy!"

The lady stopped at the shop of a seller of fruits and flowers, where she chose various sorts of apples, apricots, peaches, lemons, citrons, oranges, myrtles,

sweet basil, lilies, jessamine, and some other sweet-scented flowers and plants. She told the porter to put all those things in his basket, and follow her. Passing by a butcher's shop, she ordered five and twenty pounds of his finest meat to be weighed, which was also put into the porter's basket.

At another shop she bought some capers, tarragon, small cucumbers, parsley, and other herbs, pickled in vinegar: at another, some pistachios, walnuts, hazel-nuts, almonds, kernels of the pine, and other similar fruits: at a third she purchased all sorts of almond patties. The porter, in putting all these things into his basket, which began to fill it, said; "My good lady, you should have told me, that you intended buying so many things, and I would have provided a horse, or rather a camel, to carry them. I shall have more than I can lift, if you add much to what is already here." The lady laughed at this speech, and again desired him to follow her.

She then went into a druggist's, where she furnished herself with all sorts of sweet-scented waters, with cloves, nutmeg, pepper, ginger, a large piece of ambergris, and several other Indian spices, which completely filled the porter's basket, whom she still ordered to follow her. He did so, till they arrived at a magnificent house, the front of which was ornamented with handsome columns, and at the entrance was a door of ivory. Here they stopped, and the lady gave a gentle knock at the door. While they waited for it to be opened, the porter's mind was filled with a thousand different thoughts. He was surprised that a lady dressed as this was, should perform the office of housekeeper, for he conceived it impossible for her to be a slave. Her air was so noble, that he supposed her free, if not a person of distinction. He was wishing to ask her some questions concerning her quality and situation, but just as he was preparing to speak, another female who opened



the door, appeared to him so beautiful, that he was silent through astonishment, or rather he was so struck with the brilliancy of her charms, that he was very near letting his basket and all that was in it fall; so much did this object make him forget himself. He thought he had never seen any beauty in his whole life that equalled her who was before him. The lady who had brought the porter, observed the disturbed state of his mind, and well knew the cause of it. This discovery diverted her; and she took so much pleasure in examining the countenance of the porter, that she forgot the door was open. "Come in, sister," said the beautiful portress, "what do you wait for? Don't you see that this poor man is so heavily laden he can hardly bear it?"

As soon as she and the porter were come in, the lady who opened the door shut it; and all three, after passing through a handsome vestibule, crossed a very spacious court, surrounded by an open gallery, or corridor, which communicated with many magnificent apartments, all on the same floor. At the bottom of this court there was a sort of cabinet, richly furnished, with a throne of amber in the middle, supported by four ebony pillars, enriched with diamonds and pearls of an extraordinary size, and covered with red satin, relieved by a bordering of Indian gold, of admirable workmanship. In the middle of the court there was a large basin lined with white marble, and full of the finest transparent water, which rushed from the mouth of a lion of gilt bronze.

Although the porter was so laden it did not prevent him from admiring the magnificence of this house, and the neatness and regularity with which every thing was arranged; but what principally attracted his attention, was a third lady, who appeared still more beautiful than the second, and who was seated on the throne before mentioned. As soon as

she perceived the other two females, she came down from the throne, and advanced towards them. The porter conjectured, from the looks and behaviour of the two first ladies, that this was the principal personage; and he was not mistaken. This lady was called Zobeidè; she who opened the door was called Safiè, and the name of the one who had been for the provisions, was Aminè.

“ You do not, my dear sisters,” said Zobeidè, accosting the other two, “ perceive that this man is almost fainting under his load? Why do you not discharge him?” Aminè and Safiè then took the basket, one before and the other behind; Zobeidè also assisted, and all three put it on the ground. They then began to empty it, and when they had done, the agreeable Aminè took out her purse, and rewarded the porter very liberally. He was well satisfied with what he received, and was taking up his basket to go, but could not muster sufficient resolution, so much was he delighted by the sight of three such rare beauties, who now appeared to him equally charming; for Aminè had also taken off her veil, and he found her quite as handsome as the others. The thing that puzzled him most, was not seeing any man in the house; and yet a great part of the provisions he brought, such as dried fruits, cakes, and sweetmeats, were most adapted to those who wish to drink much and feast.

Zobeidè at first thought the porter was waiting to get breath, but observing him remain a long time, she asked him what he waited for, and whether he was sufficiently paid. “ Give him something more,” added she, speaking to Aminè, “ and let him be satisfied.”—“ Madam,” answered the porter, “ it is not that which detains me; I am already almost too well paid for my trouble. I know very well that I am guilty of an incivility in staying where I ought not; but I hope you will have the goodness to par-

don it, from the astonishment I experience in observing no man among three ladies of such uncommon beauty. A party of ladies without men is as melancholy and stupid as a party of men without ladies." To this he added some pleasantries in proof of what he advanced. He did not forget to repeat what they say at Bagdad, that there was no comfort at table unless there were four; and he concluded by saying that as they were three, they had the greatest want of a fourth.

The ladies laughed heartily at the reasoning of the porter. Zobeidè, however, then addressed him in a serious manner. "You carry your fooleries, my friend, a little too far; but though you do not deserve that I should enter into any explanation with you, I will at once inform you, that we are three sisters, who arrange all our affairs so secretly, that no one knows any thing of them. We have too great reason to fear a discovery to permit us to impart our arrangements; and an established author whom we have read, says, *Keep thy own secret, and tell it to no one; for he who reveals a secret is no longer master of it. If thy own breast cannot contain thy secret, how can the breast of him to whom you intrust it?*

"Ladies," replied the porter, "from your appearance alone I thought you possessed a singular degree of merit; and I perceive that I am not mistaken. Although fortune has not been so propitious to me, as to bring me up to any profession, superior to the one I follow, yet I have cultivated my mind as much as I was able by reading books of science and history; and permit me, I entreat, to say, that I also have read in another a maxim which I have always happily practised; *Conceal your secret, he says, only from such as are known to be indiscreet, and who will abuse your confidence; but make no difficulty in discovering it to prudent men, because they know how to keep it.* The

secret, then, with me is as safe as locked up in a cabinet, the key of which is lost, and the door sealed.

Zobeidè saw that the porter was not deficient in cleverness, but thinking that he was desirous of being at the entertainment they were going to have, she good-humouredly replied, "You know that we are preparing to regale ourselves, and you must also know we cannot do this but at a considerable expense; and it would not be just that you should partake of the feast without bearing part of the costs." The beautiful Safiè was of the same opinion as her sister. "My friend," she said to the porter, "have you never heard the common saying, if you bring something you shall return with something; if you bring nothing, you shall carry nothing back?"

The porter would have been obliged to retire in confusion in spite of his rhetoric, had it not been for Aminè, who took his part very strongly: "My dear sisters," she said to Zobeidè and Safiè, "I entreat you to permit him to remain with us. It is unnecessary to tell you he will divert us, for you must see he is capable of it. I assure you that had it not been for his readiness, quickness, and courage to follow me, I should not have executed so many commissions in so short a time. Besides, if I were to repeat to you all the amusing things he said to me on the way, you would not be much surprised that I am become his advocate."

At this speech of Aminè's, the porter in a transport of joy fell on his knees and kissed the ground at the feet of this charming female. "My dear lady," said he, raising himself, "you have from this moment begun my happiness, and placed it almost at its summit by so generous an act, for which I can never sufficiently express my gratitude. In short, ladies," added he, addressing the three sisters at once, "do not suppose, because you have done me so great an honor, that I will abuse it; and that I shall consider myself as a man

who is worthy of it; on the contrary, I shall ever regard myself as the humblest of your slaves." In saying this he wished to return the money he had received, but the grave Zobeidè ordered him to keep it. "What we have once given," she said, "as a recompense to those who have rendered us any service, never returns. But in agreeing that you should remain with us, it is not only on condition that you keep the secret we are going to intrust you with, but we also require, that you shall strictly observe the rules of propriety and decorum." While she was speaking, the beautiful Aminè took off her walking dress, and fastening her robe to her girdle, in order to be more at liberty to prepare the table, she placed on it various kinds of meat, and put some bottles of wine, and several golden cups upon a sideboard. This done, the ladies seated themselves round the table, and made the porter place himself by their side, who was delighted beyond measure, at seeing himself at table with three persons of such extraordinary beauty.

They had scarcely began to eat, when Aminè, who had placed herself near the buffet, or sideboard, took a bottle and goblet, and poured some for herself. Having drank the first glass, according to the Arabian custom, she then poured out one for each of her sisters, who drank it one after the other. Then filling the same goblet for the fourth time, she presented it to the porter, who in taking it, kissed her hand, and before he drank it he sung a song, the meaning of which was, that as the wind carried with it the odour of any perfumed spot over which it passed, so the wine, which he was about to drink, coming from her hand acquired a more exquisite flavour than it naturally possessed. This song pleased them very much, and they each sung in their turn. In short the whole company were in most excellent spirits during the repast, which lasted a long time, and was accompanied with every thing that could render it agreeable.

The day began to close, when Safiè, in the name of her sisters, said to the porter, "Arise, and go it; is time to retire." To this the porter, not having resolution to quit them, answered, "Ah, ladies, where would you command me to go in the state I am in? I am almost beside myself from gazing on you, and the good cheer you have given me; and I shall never find the way to my own house. Allow me the night to recover myself in; I will pass it wherever you please, but less time will not restore me to the state I was in, when I came here; and even then I doubt I shall leave the better part of myself behind."

Aminè again took the part of the porter: "He is right, my sister," she exclaimed; "I am convinced of the propriety of his demand. He has sufficiently diverted us; and if you wish to believe me, or rather if you love me, I am sure you will suffer him to pass the evening with us."—"We cannot refuse any request of yours, my sister," replied Zobeidè. "Porter," she added, addressing herself to him; "we wish to grant you even this favour, but we must premise a fresh condition: whatever we may do in your presence, with respect to yourself or any thing else, take great care that you do not ask the reason; for in questioning us about things that do not at all concern you, you may hear what will not please you. Take care, therefore, and be not too curious in attempting to discover the motives of our actions."

"Madam," replied the porter, "I promise to observe the conditions with so much exactitude, that you shall have no reason to reproach me with having infringed them, and even still less to punish my indiscretion. My tongue shall be motionless; and my eyes shall be like a mirror, that preserves no part of the objects it receives."—"To let you see," said Zobeidè, with a serious air, "that what we require of you is not newly established among us, observe what is written over the door, on the inside." The porter went and read these words, which were written in

large letters of gold, WHOEVER TALKS ABOUT WHAT DOES NOT CONCERN HIM, OFTEN HEARS WHAT DOES NOT PLEASE HIM ! He came back directly, and said to the three sisters, " I swear to you, ladies, that you shall not hear me speak a word concerning any thing which does not regard me, and in which you have any interest."

This being settled, Aminè brought supper ; and when she had lighted up the hall with numerous candles prepared with aloes and ambergris, which scattered a very agreeable perfume, and cast a brilliant light, she seated herself at the table with her sisters and the porter. They began to eat, drink, sing, and recite verses. The females took pleasure in making the porter intoxicated, under the pretence of making him drink to their health. Wit and repartee were not wanting. They were at length all in the best humour, when they heard a knocking at the gate. They instantly got up, and all run to open it ; but Safiè, to whom this office more particularly belonged, was the most active. The other two, seeing her before them, stopped, and waited till she came back to inform them who could have any business with them at so late an hour. Safiè soon returned. " A charming opportunity, my sisters, offers itself to spend great part of the night very pleasantly, and if you are of the same opinion as I am, we will not let it escape us. There are three calenders at the door ; at least they appear so by their dress ; but what will doubtless surprise you is, that they are all three blind of the right eye, and have their heads, beards, and eyebrows shaved. They say, they are only just arrived at Bagdad, where they have never been before, and as it is dark, and they knew not where to lodge, they knocked at our door by chance ; and entreat us for the love of God, to have the charity to take them in. They care not where we put them, provided they are under cover ; and will be satisfied even with a stable. They are young

and well-made and appear to possess some spirit, but I cannot without laughing, think of their amusing and uniform figures. Safiè could not indeed refrain from laughing most heartily at this moment, nor could either her sisters or the porter do otherwise than join in it. "Shall we," said she, "let them come in? It is impossible but that with such men as I have described, we shall finish the day still better than we begun it. They will divert us very much, and they will be no expense to us, since they only ask a lodging for one night, and it is their intention to leave us as soon as it is day."

Zobeidè and Aminè made some difficulty in agreeing to the request of Safiè; and she herself well knew the reason of it: but expressed so great a desire to have her way, that they could not refuse her. "Go," said Zobeidè to her, "and let them come in, but do not fail to caution them not to speak about what does not concern them, and make them read the inscription over the inside of the door. At these words, Safiè joyfully ran to open the door, and soon returned, accompanied by the three calenders.

On entering they made a low bow to the sisters, who had risen to receive them; and who obligingly told them they were welcome, and that they were happy in being able to oblige them, and contribute towards lessening the fatigue of their journey. They then invited their new guests to sit down with them. The magnificence of the place and the kindness of the ladies gave the calenders a very high idea of the beautiful hostess and her sisters; but before they took their places, having by chance cast their eyes towards the porter, and observing that he was dressed very like other calenders, from whom they differed in many points of discipline, and whose beard and eyebrows were not shaved, one of them said, "This man appears to be one of our Arabian brethren, who revolted."

The porter, half asleep and heated with the wine



he had drunk, was much disturbed at these words ; and without getting up he said to the calenders, casting at the same time a fierce look at them, " Seat yourselves, and meddle not with what does not concern you. Have you not read the inscription over the door ? Do not pretend then to make the world live after your fashion ; but live according to ours." — " My good friend," replied the calender, who had before spoken, " do not be angry, for we should be very sorry to give you any cause ; on the contrary, we are ready to receive your commands." The dispute would not have ended here had not the ladies interfered, and pacified all parties.

When the calenders were seated, the sisters helped them, and the delighted Safiè in particular took care to supply them with wine. When they had both eaten and drunk as much as they wished, they intimated that they should be happy to give them some music, if they had any instruments, and would order them to be brought. They accepted the offer with pleasure ; and the beautiful Safiè immediately got up to enquire after some, and returned the next moment and offered them a flute of that country, also another used in Persia, and a tambour de basque. Each calender received from her hand that instrument he liked best, and they all began to play a little air. The females were acquainted with the words, which were very lively, and accompanied the air with their voices : frequently interrupting each other with fits of laughter from the nature of the words.

In the midst of this entertainment, and when the party were highly delighted, they heard a knock at the door. Safiè immediately left off singing, and went to see who it was.

" But I must now inform you, Sire," said Scheherazadè to the sultan, in this place, " that it is proper for your majesty to know how any one came to

knock so late at the door of this house. The caliph Haroun Alraschid made it a practice to go very often, during the night, through the city in disguise, in order to discover whether every thing was quiet. On this evening, therefore, the caliph set out from his palace, at his accustomed hour, accompanied by Giafar, his grand vizier, and Mesrour, chief of the eunuchs, all three disguised as merchants. In passing through the street where these ladies lived, the prince heard the sound of the instruments, interrupted by laughter, and said to his vizier, "Go and knock at the door of that house, where I hear so much noise; I wish to gain admittance, and learn the cause of it." The vizier endeavoured to persuade the caliph that they were only women, who were making merry that evening, and the wine seemed to have exhilarated their spirits; and that they ought not to expose themselves, where it was probable they might meet with some insult; besides, the time, he said, was improper, and it was useless to disturb their amusements. "Never mind," said the caliph, "knock as I order you."

It was, then, the grand vizier Giafar who had knocked at the door by order of the caliph, who wished not to be known. Safiè opened it, and the vizier observed, by the light of a candle she carried, that she was very beautiful. He played his part very well. He first made a most profound reverence, and then, with a respectful air, he said, "Madam, we are three merchants of Moussoul, and arrived here about ten days ago, with some very rich merchandise, which we have deposited in a khan; where we have taken up our lodging. We have been to spend the day with a merchant of this city, who had invited us to go to see him. He treated us with a fine collation; and as the wine we drunk put us into a very good humour, he sent for a company of dancers. The night was

already far advanced, and while we were playing on our instruments, the others dancing, and the whole company making a great noise, the watch happened to pass by, and obliged us to open the door. Some of the company were arrested: we were however so fortunate as to escape, by getting over a wall. But," added the vizier, "as we are strangers, and have taken perhaps rather more wine than we ought, we are afraid of meeting with a second party of the watch, or perhaps the same before we arrive at our khan, which is at a considerable distance from hence. And we should even then get there to no purpose, for the gate would be shut, and whoever may come there, they will not open it till morning. This is the reason, madam, that as we heard, in passing by, the sound of instruments and voices, we thought all those who belonged to the house were not yet retired, and we took the liberty to knock, to beg you to afford us a retreat till the morning. If we appear to you worthy of taking a part in your amusements, we will endeavour, as far as we are able, to contribute to it, in order to repair the interruption we have caused; if not, do us at least the favor to suffer us to pass the night under the cover of your vestibule."

During this speech of Giafar, the beautiful Safiè had an opportunity of examining the vizier and the two persons whom he also called merchants, and judging from their countenances that they were not common men, she said that she was not mistress, but if they would give themselves a moment's patience she would return and bring the answer. Safiè went and related all this to her sisters, who hesitated some time as to what they ought to do. But they were naturally kind, and as they had conferred the same favor on the three calenders, they resolved to permit these also to come in. The caliph, the grand vizier, and the chief of the eunuchs, being introduced by the beautiful Safiè, saluted the ladies and the calen-

ders with great civility. They, supposing them merchants, returned it in the same manner; and Zobeidè, as the principal person, with that grave and serious air which so well suited her, said, "You are welcome, but in the first place do not take it ill if we ask of you one favor."—"What favor," cried the vizier, "can we refuse to such beautiful ladies!"—"It is," replied Zobeidè, "to have only eyes and no speech; to forbear from asking questions about what you may see, in order to learn the cause; and not to speak about what does not concern you, for fear you should hear what will not be pleasant to you."—"You shall be obeyed, madam," replied the vizier; "for we are neither censurers nor curious imprudent persons. It is enough for us to attend to our own business without meddling with what does not regard us." After this each seated himself, and the conversation became general; and they drank to the health of the new guests.

While the vizier Giafar entertained them, the caliph ceased not from admiring the extraordinary beauty, the great elegance, the lively disposition and spirit of the ladies; while the appearance of the three calenders, all blind of the right eye, surprised him very much. He anxiously wished to learn the cause of this singularity, but the conditions they had imposed upon him and his companions, prevented any inquiry. Besides all this, when he reflected upon the richness of the services and furniture; with the regularity and arrangement every where apparent, he could hardly persuade himself it was not the effect of enchantment.

The conversation having fallen upon the various sorts of amusement, and the different modes of enjoying life, the calenders got up and danced in their peculiar way, which much augmented the good opinion the ladies had already conceived of them; and attracted also the applause and esteem of the caliph and his company. As soon as the calenders had

finished, Zobeidè got up, and taking Aminè by the hand, said to her, "Come, sister, the company shall not think that we will put them under any restraint; nor shall their presence prevent us from doing as we have always been accustomed." Aminè, who perfectly understood what her sister meant, got up and took away the dishes, tables, bottles, glasses, and also the instruments on which the calenders had played. Nor did Safiè remain idle; she swept the hall, put every thing in its proper place, snuffed the candles, and added more aloë wood and ambergris. Having done this, she requested the three calenders to sit on a sofa on one side, and the caliph and his company on the other. "Get up," said she then to the porter, looking at him, "and be ready to assist in whatever we want you; a man like you, as strong as the house, ought never to remain idle." The porter had slept till he was rather more sober: he got up therefore very quickly, and after fastening his cloak to his girdle, "I am ready," he cried, "to do any thing you please."—"That is well," answered Safiè, "and you shall not remain long with your arms crossed." A little while after Aminè came in with a sort of seat, which she placed in the middle of the room. She then went to the door of a closet, and having opened it, she made a sign to the porter to approach. "Come and assist me," she cried. He did so, and went in with her, and returned a moment after, followed by two black dogs, each of which had a collar with a chain fastened to it, by which he held them. He brought these dogs, which appeared to have been very ill used and beaten with a whip, into the middle of the room.

Zobeidè, who was sitting between the calenders and the caliph, then got up, and approaching to the porter in a very grave manner, "We must," cried she, with a deep sigh, "do our duty." She then turned up her sleeves, so as to uncover her arms up

to the elbow, and after taking a whip which Safiè presented to her, "Porter," she said, "take one of these dogs to my sister Aminè, and then come to me with the other." The porter did as he was ordered; and as he approached Zobeidè, the dog, which he held, immediately began to howl, and turning towards her lifted up its head in a most supplicating manner. But she, without regarding the melancholy expressions of the dog, which must have excited pity, or its cries which filled the whole house, flogged it till she was out of breath, and when she had not strength left to beat it any more, she threw away the whip; then taking the chain from the porter, she took up the dog by the paws, and both looking at each other with a melancholy air, they mingled their tears together. Zobeidè after this took out her handkerchief, wiped the tears from its eyes and kissed it, then returning the chain to the porter, she desired him to lead that back from whence he had taken it, and bring her the other.

The porter carried the one that had been beaten back to the closet; and in returning took the other from the hands of Aminè, and presented it to Zobeidè, who was waiting for it. "Hold it as you did the first," said she; then taking the whip, she served this in the same manner. She then wept with it, dried its tears, kissed it, and returned it to the porter, who was saved the trouble of carrying it back to the closet by the agreeable Aminè, who took it herself.

The three calenders, as well as the caliph and his party, were much astonished at this ceremony. They could not comprehend why Zobeidè, after having whipped, with so much violence, the two dogs, which, according to the tenets of the Mussulman religion, are impure animals, should afterwards weep with them, kiss them, and dry their tears. They conversed together about it, and the caliph in particular was very desirous of knowing the reason of an action

which appeared to him so singular. He made signs to the vizier to inquire, but he turned his head another way, till at last, importuned by repeated signs, he answered in the same manner, that it was not yet time to satisfy his curiosity.

Zobeidè remained for some time in the middle of the room, as if to rest from her fatigue in beating the two dogs. "My dear sister," said the beautiful Safiè, "will you not return to your place, that I also may perform my part?"—"Yes," replied Zobeidè, and seated herself on the sofa with the caliph, Giafar, and Mesrour, on her right hand, and the three calenders and the porter on her left.

The company continued for some time silent: at length Safiè, who had placed herself on the seat in the middle of the room, said to Aminè, "Sister get up, you understand what I mean." Aminè rose and went into a different closet from that whence the dogs were brought; she returned with a case covered with yellow satin, and richly ornamented with an embroidery of green and gold. She opened it, and took out a lute, which she presented to her sister. Safiè took it, and after having tuned it, began to accompany it with her voice: she sung an air on the torments of absence, in so agreeable a style, that the caliph and the rest of the company were enchanted. When she had finished, as she had sung with a great deal of action as well as passion, she offered the lute to Aminè, saying, "Sister, my voice fails me; do you take it, and oblige the company by playing and singing instead of me."

Aminè having played a little prelude, to hear if the instrument was in tune, sung for some time on the same subject, but she became so affected by the words she uttered, that she had not power to finish the air. Zobeidè began to praise her sister: "You have done wonders," said she, "it is easy to perceive that you feel the griefs you express." Aminè

had not time to reply to this speech ; she felt herself so oppressed at that moment, that she could think of nothing but giving herself air, and opening her robe, she exposed a bosom, not white as the beautiful Aminè ought to have had, but so covered with scars, as to create a species of horror in the spectators. This, however, was of no service to her, and she fainted away.

Whilst Zobeidè and Safiè ran to assist their sister, one of the calenders exclaimed, “ We had better have slept in the open air than come here to witness such a spectacle.”

The caliph, who heard him, drew near, and enquired what all this meant : “ We know no more than you,” replied the calender. “ What,” resumed the caliph, “ do not you belong to the house ? cannot you inform me about these two black dogs, and this lady, who appears to have been so ill treated ?”—“ Sir,” said the calender, “ we never were in this house before now, and entered it only a few minutes sooner than you did.” This increased the astonishment of the caliph, “ Perhaps,” said he, “ the man who is with you can give us some information.” The calender made signs to the porter to draw near, and asked him if he knew why the black dogs had been beaten, and why the bosom of Aminè was so scarred. “ Sir,” replied the porter, “ I swear by the great living God, that if you know nothing of the matter, we are all equally ignorant. It is true that I live in the city, but before to-day I never entered this house ; and if you are surprised to see me here, I am not less so at being in such company. What increases my surprise,” added he, “ is not to see any man with these ladies.”

The caliph and his party, as well as the calenders, thought that the porter belonged to the family, and that he would have been able to have informed them of what they wished so much to know. The caliph,



whatever might be the consequence, resolved to satisfy his curiosity. "Attend to me," he said to the rest, "we are seven men and there are only three women, let us then compel them to give us the information we request; and if they refuse to comply with a good grace, we can force them to it. The grand vizier, Giafar, opposed this plan; and explained the consequences of it to the caliph, without discovering to the calenders who he was, as he always addressed him like a merchant. "Consider, sir, I beg," said he, "that we have our reputation to preserve. You know on what condition these ladies suffered us to become their guests; and we accepted the terms. What will they say to us if we infringe the compact? And we should be still more to blame if any misfortune should happen to us in consequence of it. It is not to be supposed that they would require such a promise from us unless they should be able to make us repent if we broke it."

The vizier now drew the caliph a little aside, and spoke to him in a low voice. "The night, my lord, will not last long, if your majesty will have but a little patience, I will then come and bring these women before you when on your throne, and you may learn from them whatever you wish." Although this advice was very judicious, the caliph rejected it, and desired the vizier to be silent, and said he would not wait so long, but would that instant have the information he wished. The next question was, who should first make the enquiry. The caliph endeavoured to persuade the calenders to speak first, but they excused themselves. At last they all agreed, that it should be the porter. He was preparing to utter the fatal question, when Zobeidè, after having assisted Aminè, who had recovered from her fainting, approached them. As she had heard them speak in rather a loud and warm manner, she said to them, "What are you talking of? what is your contest about?"

The porter then addressed her as follows : " These gentlemen, madam, entreat you to have the goodness to explain to them why you wept with those dogs after having treated them so ill ; and how it has happened that the lady who fainted has her bosom covered with scars. This, madam, is what I have been required by them to ask of you."

At these words Zobeidè, in the most haughty and fierce manner, turned to the caliph and the calenders. " Is it true, gentlemen," she asked, " that you have commissioned this man to require this information of me?" They all answered it was, except the vizier Giafar, who did not open his lips. Upon this she replied to them, in a tone which showed how much she was offended ; " Because we granted you the favour you requested of us, and in order to prevent any cause of discontent or dissatisfaction on your parts as we were alone, we made our acquiescence subject to one positive condition, that you should not speak about what did not concern you, lest you should hear what would not please you. After having both received and entertained you as well as we possibly could, you do not scruple to break your word. This probably arises from the facility with which we agreed to receive you ; but that surely is no excuse ; and your conduct, therefore, cannot be considered as honourable." Having concluded her speech, she struck the floor with her foot, and clapped her hand three times, and called out, " Enter quickly !" A door immediately opened, and seven strong powerful black slaves rushed in, with scimitars in their hands, and each seized one of the company. They threw them to the ground, drew them into the middle of the hall, and were preparing to take off their heads.

We may easily conceive what was the alarm of the caliph. He repented, but too late, at not having followed the advice of his vizier. In the mean time this

unfortunate prince, Giafar, Mesrour, the porter, and the three calenders, were about to pay with their lives for their indiscreet curiosity; but before they received the fatal stroke, one of the slaves said to Zobeidè and her sisters, "High, powerful, and respectable mistresses, do you command us to cut their throats?"—"Stop," answered Zobeidè, "it is necessary first to interrogate them."—"Madam," cried the affrighted porter, "in the name of God do not make me die for the crime of another. I am innocent, and they only are guilty. Alas!" he continued, weeping, "we were passing the time so agreeably. These one-eyed calenders are the cause of this misfortune; there is not even a city that would not be ruined by men of such ill-favoured countenances. I entreat you, madam, not to confound the first with the last; and remember, it is much more commendable to pardon a miserable wretch like me, deprived of all assistance, than to overwhelm him with your power, and sacrifice him to your resentment."

Zobeidè, in spite of her anger, could not help laughing inwardly at the lamentations of the porter. But without paying any attention to him, she addressed herself again to the others. "Answer me," said she, "and tell me who you are, if not, you have only an instant to live. I cannot believe that you are honourable men, or persons of authority or distinction in whatever country you call your own. If that had been the case, you would have paid more attention and more respect to us."

The caliph, being naturally impatient, suffered infinitely more than the rest at finding his life depended upon the commands of an offended and justly irritated woman; but he began to conceive there were some hopes when he found, that she wished to know who they all were; as he imagined she would by no means take away his life, when she should be informed of his rank. It was for this reason that he

whispered to his vizier, who was near him, instantly to declare who he was. But this wise and prudent minister, wishing to preserve the honour of his master, and being unwilling to make public the great affront he had brought upon himself, answered, "We suffer only what we deserve." When, however, in obedience to the caliph, he wished to speak, Zobeidè would not give them time. She immediately addressed herself to the three calenders, and observing that they were all three blind with one eye, she asked if they were brothers. "No, madam," answered one of them for the rest, "we are not brothers by blood, but only in consequence of being calenders; that is, in pursuing and observing the same kind of life."—"Have you," said she, "speaking to one of them in particular, lost the sight of one eye from your birth?"—"No, indeed, madam," he answered, "I became so through a most surprising adventure, by the recital or perusal of which, were it written, every one must derive advantage. After this misfortune, I shaved my beard and eyebrows, and in taking up the habit I wear, became a calender."

Zobeidè put the same question to the others, who returned her the same answer as the first. But the last who spoke, added, "To inform you, madam, that we are not common persons, and in order that you should have some pity for us, we must tell you, that we are all the sons of kings. Although we have never seen each other before this evening, we have had sufficient time to become acquainted with this circumstance; and I can assure you, that the kings who have given us birth have made some noise in the world!"

During this speech Zobeidè became less angry, and told the slaves to set them at liberty, but at the same time to remain where they were. "They."

said she, "who shall recount their history to me, and explain the motives which brought them to this house, shall suffer no harm, but shall have permission to go where they please; but such as shall refuse to give us that satisfaction, shall not be spared." The three calenders, the caliph, the grand vizier Giafar, the eunuch Mesrour, and the porter, were all on the carpet in the middle of the hall before the three ladies, who sat on a sofa, with the slaves behind them, ready to execute any orders they might receive.

The porter understanding that he had only to relate his history in order to be delivered from so great a danger, spoke first. "You are already acquainted, madam," he said, "with my history and what brought me to your house. What I have to relate, therefore, will soon be finished. Your sister engaged me this morning at the place where I take my stand in quality of a porter, by which I endeavour to gain a living. I followed her to a wine-merchant's, to an herbseller's, to an orange-merchant's, and to those who sell almonds, nuts, and other dried fruits. We then went to a confectioner's, and to a druggist's, from thence with my basket on my head as full as it well could be, I came here, where you had the goodness to suffer me to remain till now, a favor I shall never forget. This is the whole of my history."

When the porter had concluded, Zobeidè, very well satisfied with him, said, "Save thyself and be gone, nor ever let us see thee again."—"I beg of you, madam," replied he, "to let me remain a little longer. It would be unfair that I should not hear their histories after they have had the pleasure of hearing mine." In saying this, he took his place at the end of the sofa, truly delighted at finding himself free from the danger which so much alarmed him.

One of the calenders next spoke, and addressing himself to Zobeidè, as the principal person who had commanded them to give an account of themselves; began his history as follows.

## THE HISTORY

OF THE FIRST CALENDER, THE SON OF A KING.



IN order to inform you, madam, how I lost my right eye, and the reason that I have been obliged to take the habit of a calender, I must begin by telling you that I am the son of a king. My father had a brother, who, like himself, was a monarch over a neighbouring state. This brother had two children, a son and a daughter; the former of whom was near my age.

When I had gone through all my exercises, and the king, my father, had allowed me a proper degree of liberty, I went regularly every year to see my uncle, and passed a month or two at his court, after which I returned home. These visits produced between the prince, my cousin, and myself, the most intimate friendship. The last time I saw him he received me with demonstrations of the greatest joy and tenderness, more so indeed than ever; and wishing one day to amuse me by some great entertainment, he made extraordinary preparations for it. We remained a long time at table, and after we had both supped, "You can never, my cousin," he said to me, "possibly imagine what has occupied my thoughts since your last journey. Since you were here last, I have employed a great number of workmen about the design I meditated. I have erected a building, which is just finished, and we shall soon be able to lodge there: you will not be sorry to see it,

but you must first take an oath that you will be both secret and faithful : these two things I must require of you."

The friendship and familiarity in which we lived, did not permit me to refuse him any thing ; I took, therefore, without hesitation the oath he required. " Wait for me in this place," he cried, " and I will be with you in a moment." He did not in fact detain me long, but returned with a female in his hand, of very great beauty and most magnificently dressed.

He did not say who she was, nor did I think it right to inquire. We again sat down to the table with the lady, and remained there some time, talking of different things and drinking bumpers to each other's health. The prince then said to me, " We have no time to lose ; oblige me by taking this lady with you, and conduct her by such a way to a place where you will see a tomb newly erected, in the shape of a dome. You will easily know it, as the door is open. Enter there together and wait for me, I will return directly."

Faithful to my oath, I did not wish to know more. I presented my hand to the lady, and following the instructions which the prince, my cousin, had given me, I conducted her safely by the light of the moon without any mistake. We had scarcely got to the tomb when we saw the prince, who had followed us with a small vessel full of water, a hoe or spade, and a small sack, in which there was some lime, or mortar. The spade served him to destroy the empty sepulchre which was in the middle of the tomb ; he took the stones away one by one, and placed them in one corner. When he had taken them all away, he made a hole in the ground, and I perceived a trap-door under the sepulchre. He lifted it up, and discovered the beginning of a winding stair-case. My cousin, then addressing himself to the lady, said, " This is the way, madam, that leads to the place I



have mentioned to you. At these words the lady approached and descended the stairs. The prince was just going to follow her, but first turning to me, "I am infinitely obliged to you, my cousin," said he, "for the trouble you have had, receive my best thanks for it, and farewell."—"My dear cousin," I cried, "what does all this mean?"—"That is of no consequence," he answered, "you may return by the same way you came."

I was unable to learn any thing more from him, and was obliged to take my leave of him. In returning to my uncle's palace, the vapour of the wine I had before drunk began to affect my head. I nevertheless reached my apartment and retired to rest. On waking the next morning, I made many reflections on the occurrences of the night before, and recalled all the circumstances of so singular an adventure to my recollection. The whole appeared to me to be a dream. I was so much persuaded of it, that I sent to know if the prince, my cousin, was yet dressed. But when they brought me word that he had not slept at home, nor did they know what was become of him, and were very much distressed at it, I concluded that the strange adventure of the tomb was too true. This afflicted me very much, and keeping myself in private, I went secretly to the public cemetery, or burial place, where there were a great many tombs similar to that which I had before seen. I passed the day in examining them all, but was unable to discover the one I searched for. I spent four days in the same useless pursuit.

It is necessary for me to inform you, that the king, my uncle, was absent during the whole of this time. He had been for some time on a hunting party. I was very unwilling to wait for his coming back, and having requested his ministers to make my excuses for going, I set out on my return to my father's court, from which I was not accustomed to make so

long a stay. I left my uncle's ministers very much distressed at not being able to discover what was become of the prince; but as I could not violate the oath I had taken to keep the secret, I dared not lessen their anxiety by informing them of any part of what I knew.

I arrived at the capital of my father, and contrary to the usual custom, I discovered at the gate of the palace a large guard, by whom I was immediately surrounded. I demanded the reason of this; when an officer answered, "the army, prince, has acknowledged the grand vizier as king in the room of your father, who is dead; and I arrest you as prisoner on behalf of the new king." At these words the guards seized me and conducted me before the tyrant. Judge, madam, what was my surprise and grief.

This rebellious vizier had conceived a strong hatred against me, which he had for a long time cherished. The cause of it was as follows: when I was very young, I was fond of shooting with a cross-bow. One day I took one to the top of the palace and amused myself with it on the terrace. A bird happened to fly before me; I shot at it, but missed; and the arrow by chance struck the vizier on the eye and put it out, as he was taking the air on the terrace of his own house. As soon as I was informed of this accident, I went and made my apologies to him in person. He did not, however, fail to preserve a strong resentment against me, of which he gave every proof he could when any opportunity occurred. When he now found me in his power, he evinced it in the most barbarous manner. As soon as he saw me, he ran towards me in the utmost rage, and digging his fingers into my right eye, he tore it himself from the socket. It was in this way I became blind.

But the usurper did not confine his cruelty to this action alone. He ordered me to be imprisoned in

a sort of cage, and to be carried in this manner to some distant place, where the executioner, after cutting off my head, was to leave my body exposed to the birds of prey. The executioner mounted his horse, accompanied by another man, and carried me with him. He did not stop till he came to a place proper for the execution of his order. I made, however, so good a use of entreaties, prayers, and tears, that I excited his compassion. "Go," said he to me, "depart instantly out of the kingdom, and take care never to return; if you do, you will only encounter certain destruction, and will be the cause of mine." I thanked him for the favour he did me: and I was no sooner alone than I consoled myself for the loss of my eye, by reflecting that I had just escaped from a greater misfortune.

In the state in which I was, I could not get on very fast. During the day, I concealed myself in unfrequented and secret places, and travelled by night as far as my strength would permit me. At length I arrived in the country belonging to the king, my uncle; and I proceeded directly to the capital.

I gave a long detail of the dreadful cause of my return, and of the miserable state in which he saw me. "Alas!" cried he, "was it not sufficient to lose my son; but must I now learn the death of a brother whom I dearly loved; and find you in the deplorable state to which you are reduced?" He informed me of the distress he had suffered from not being able to learn any tidings of his son, in spite of all the inquiries he had made, and all the diligence he had used. The tears ran from the eyes of this unfortunate father in giving me this account; and he appeared to me so much afflicted, that I could not resist his grief; nor could I keep the oath I had pledged to my cousin. I then related to the king every thing that had formerly passed.

He listened to me with some sort of consolation, and when I had finished, he said, "The recital, my dear nephew, you have given me, affords me some little hope. I well know that my son built such a tomb, and I know very nearly on what spot. With the recollection also, which you may have, I flatter myself we may discover it. But since he has done all this so secretly, and required you also to keep it unknown, I am of opinion that we two only should make the search, in order to avoid its being generally known and talked of. He had also another reason which he did not inform me of, for wishing to keep this a secret. This reason, as the conclusion of my history will show, was a very important one.

We each of us disguised ourselves and went out by a garden gate which opened into the fields. We were fortunate enough very soon to discover the object of our search. I immediately recognised the tomb, and was the more rejoiced as I had before searched for it so long to no purpose. We entered, and found the iron trap-door shut down upon the opening to the stairs. We had great difficulty in lifting it up, because the prince had cemented it down with the lime and the water which I mentioned his having carried: at last, however, we got it up. My uncle was the first who descended; and I followed. We went down about fifty steps, when we found ourselves at the bottom of the stairs in a sort of anti-room, which was full of a thick smoke, very unpleasant to the smell, and which obscured the light thrown from a very brilliant lustre.

From this anti-chamber we passed on to one much larger, the roof of which was supported by large columns, and illuminated by many lustres. In the middle there was a cistern, and on each side we observed various sorts of provisions. We were much surprised at not seeing any one. Opposite to us, there was a raised sofa, to which they ascended by

some steps, and beyond this there appeared a very large bed, the curtains of which were drawn. The king went up, and undrawing them, discovered the prince, his son, and the lady in bed together, but burnt and changed into a coal, as if they had been thrown on to an immense fire, and had been taken off before they were consumed. What surprised me even more than this sight itself was, that my uncle did not evince any sorrow or regret at seeing his son in this horrid state. He spit in his face, and said in an enraged manner, "See what is the punishment of this world, but that of the next will be eternal." Not satisfied with saying this, he pulled off his slipper and gave his son a great blow on his cheek.

I cannot express the astonishment I felt at seeing the king, my uncle, treat his son in that manner after his death. "Sire," said I to him, "however violent my grief may be at seeing so heart-rending an object, yet I cannot yield to it without first inquiring of your majesty, what crime the prince, my cousin, can have committed to deserve such treatment of his lifeless corpse." The king thus replied: "Nephew, I must inform you that my son, unworthy such a title, loved his sister from his earliest years, and was equally beloved by her. I rather encouraged their rising friendship, because I did not foresee the danger that was to ensue. And who could have foreseen it? This affection increased with their years, and reached to such a pitch, that I dreaded the consequences. I applied the only remedy then in my power. I severely reprimanded my son for his conduct, and represented to him the horrors that would arise if he persisted in it; and the eternal shame that would tarnish our family, if he indulged himself in so criminal a passion.

"I talked to his sister in the same terms, and confined her, that she should have no further com-

munication with her brother. But the unhappy girl had tasted of the poison, and all the obstacles that my prudence suggested, only irritated their passion.

“ My son, well persuaded that his sister continued to love him, prepared this subterraneous asylum, under pretence of building a tomb, hoping some day to find an opportunity of getting access to the object of his flame, and concealing her in this place. He chose the moment of my absence, to force the retreat of his sister, which is a circumstance that my honour will not allow me to publish. After this criminal deed, he shut himself up with her in this building, which he furnished, as you perceive, with all sorts of provisions, to be able to enjoy for a length of time his detestable amours; which must create horror in all who hear of them. But God would not suffer such an abominable crime; and has justly punished each of them.” He wept bitterly on finishing these words, and I mingled my tears with his.

Some time after, he cast his eyes on me; “ But, dear nephew,” resumed he, embracing me, “ if I lose an unworthy son, I may find in you a happy reparation of my loss.” The reflections which arose on the untimely end of the prince and the princess, his daughter, again drew tears from us both.

We ascended the same staircase, and quitted this dismal abode. We put the iron trap-door in its place, and covered it with earth and the rubbish of the building, to conceal, as much as possible, so dreadful an example of the anger of God.

We returned to the palace before our absence had been observed, and shortly after, we heard a confused noise of trumpets, cymbals, drums, and other warlike instruments. A thick dust, which obscured the air, soon informed us what it was, and announced the arrival of a formidable army. It was the same vizier who had dethroned my father.

and taken possession of his dominions, and who came now with a large number of troops to seize those of my uncle.

This prince, who had only his usual guard, could not resist so many enemies. They invested the city, and as the gates were opened to them without resistance, they soon took possession of it. They had not much difficulty to penetrate to the palace of the king, who attempted to defend himself, but he was killed, after having dearly sold his life. On my part, I fought for some time, but seeing that I must surrender if I continued, I retired, and had the good fortune to escape, and take refuge in the house of an officer of the king, on whose fidelity I could depend.

Overcome with grief, and persecuted by fortune, I had recourse to a stratagem, which was the last resource to preserve my life. I shaved my beard and my eyebrows, and put on the habit of a calender, under which disguise I left the city without being recognised. After that, it was no difficult matter to quit the dominions of the king, my uncle, by unfrequented roads. I avoided the towns, till I arrived in the empire of the powerful sovereign of all believers, the glorious and renowned caliph Haroun Alraschid, when I ceased to fear. I considered what was my best plan, and I resolved to come to Bagdad, and throw myself at the feet of this great monarch, whose generosity is every where admired. I shall obtain compassion, thought I, by the recital of a history so surprising as mine; he will no doubt commiserate the fate of an unhappy prince, and I shall not implore his assistance in vain.

At length, after a journey of several months, I arrived to-day at the gates of the city: when the evening came on, I entered, and having rested a little time to recover my spirits, and deliberate which way I should turn my steps, this other calender,

who is next me, arrived also. He saluted me, and I returned the compliment; "You appear," said I, "a stranger like myself."—"You are not mistaken," returned he. At the very moment he made this reply the third calender, whom you see, came towards us. He saluted us, and acquainted us, that he too was a stranger and just arrived at Bagdad. Like brothers we united together and resolved never to separate.

But it was late, and we did not know where to go for a lodging, in a city where we never had been before. Our good fortune, however, having conducted us to your door, we took the liberty of knocking; you have received us with so much benevolence and charity that we cannot sufficiently thank you. This, madam, is what you desired me to relate; this was the way in which I lost my right eye; this was the reason I have my beard and eyebrows shaved, and why I am at this moment in your company.

"Enough," said Zobiedè, "we thank you, and you may retire whenever you please." The calender excused himself, and entreated the lady to allow him to stay and hear the history of his two companions, whom he could not well abandon, as well as that of the three other persons of the party.

The history of the first calender appeared very surprising to the whole company, and particularly to the caliph. The presence of the slaves armed with their scimitars did not prevent him from saying in a whisper to the vizier, "As long as I can remember, I never heard any thing to compare with this history of the calender, though I have been all my life in the habit of hearing similar narratives." He had no sooner finished, than the second calender began; and addressing himself to Zobeidè spoke as follows:



## THE HISTORY

OF THE SECOND CALENDER, THE SON OF A KING.

To obey your commands, madam, and to inform you by what strange adventure I lost my right eye, is to give you an account of my whole life.

I was scarcely more than an infant, when the king, my father, (for I too am a prince by birth,) observing that I possessed great quickness of intellects, spared no pains in its cultivation. He collected from every part of his dominions whoever was famous for science and a knowledge of the fine arts, for the purpose of instructing me. I no sooner knew how to read and write, than I learnt by art the whole of the Koran, that admirable book, in which we find the basis, precepts, and regulations of our religion. That my knowledge might not be shallow and superficial, I perused the works of the most approved authors who have written on the same subject, and both explained and illustrated that book by their commentaries. To this study I added an acquaintance with all the traditions received from the mouth of our prophet, by those illustrious men who were his contemporaries. Not satisfied with possessing a deep and extensive knowledge of our religion, I made also a particular study of our histories, and became master of polite literature, of poetry and versification. I then applied myself to geography and chronology, and became anxious to attain a knowledge of our own language in its greatest purity; and all this without neglecting those exer-

cises which are so suited to a prince. There was, however, one thing in which I most delighted, and at length excelled, and that was in forming the characters of our Arabic language; and I surpassed all the writing-masters of our kingdom, who had acquired the greatest reputation.

Fame bestowed upon me even more honour than I deserved. She was not satisfied with spreading a report of my talents throughout the dominions of the king, my father, but even carried the account of them to the court of the Indies, whose powerful monarch became so curious to see me, that he sent an ambassador, accompanied with the richest presents to my father, to request me of him. This embassy, for many reasons, delighted him. He was persuaded that it was the best possible thing for a prince of my age to travel to foreign courts; and he was, also, very well satisfied at forming a friendship with the sultan of India. I set out with the ambassador, but with very few attendants and little baggage, on account of the length and difficulties of the way.

We had been about a month on our journey, when we saw in the distance an immense cloud of dust, and soon after we discovered fifty horsemen, well armed. They were robbers, who approached us at full speed. As we had ten horses laden with our baggage and the presents which I was to make to the sultan, in my father's name, and as our party consisted but of very few, you may easily imagine that the robbers attacked us without hesitation. Not being able to repel force by force, we told them we were the ambassadors of the sultan of India, and we hoped they would do nothing contrary to the respect they owed to him. By this we thought we should preserve both our equipage and our lives; but the robbers insolently answered, "Why do you wish us to respect the sultan your master? We are not his subjects, nor even within his realm." Having said

this, they immediately surrounded and attacked us on all sides. I defended myself as long as I could, but finding that I was wounded, and seeing the ambassador and all our attendants overthrown, I took advantage of the remaining strength of my horse, who was also wounded, and escaped from them. I pushed him on as far as he would carry me; he then suddenly fell under my weight, quite dead from fatigue and the blood he had lost. I disentangled myself as fast as possible; and observing that no one pursued me, I supposed the robbers did not choose to neglect the plunder they had acquired.

Imagine me then, madam, alone, wounded, destitute of every help, and in a country where I was an entire stranger. I was afraid of regaining the great road from the dread of falling once more into the hands of the robbers. After having bound up my wound, which was not dangerous, I walked on the rest of the day, and in the evening I arrived at the foot of a mountain, on one side of which I discovered a sort of cave. I went in, and passed the night without any disturbance, after having eaten some fruits which I had gathered as I came along.

For some days following I continued my journey, without meeting with any place where I could rest; but at the end of about a month I arrived at a very large city, well inhabited, and most delightfully and advantageously situated; as several rivers flowed round it and caused a perpetual spring. The number of agreeable objects which presented themselves to my eyes, excited so great a joy that it suspended for a moment the poignant regret I felt at finding myself in such a miserable situation. My whole face as well as my hands and feet were of a brown tawny colour, for the sun had quite burnt me: and my slippers were so completely worn out by walking, that I was obliged to travel bare-foot; besides this, my clothes were all in rags.

I entered the town in order to learn the language spoken, and thence to find out where I was. I addressed myself to a tailor, who was at work in his shop. On account of my youth, and a certain manner about me, which intimated I was something better than I appeared, he made me sit down near him. He asked me who I was, where I came from, and what had brought me to that place. I concealed nothing from him, but informed him of every circumstance that had happened to me, and did not even hesitate at discovering even my name. The tailor listened to me very attentively, but when I had finished my narration, instead of giving me any consolation, he augmented my troubles. "Take care," said he to me, "that you do not place the same confidence in any one else that you have in me, for the prince who reigns in this kingdom is the greatest enemy of the king, your father; and if he should be informed of your arrival in this city, I doubt not but he will inflict some evil upon you. I readily believed the sincerity of the tailor, when he told me the name of the prince; but as the enmity between my father and him has no connection with my adventures, I shall not, madam, enter into any detail of it.

I thanked the tailor for the advice he had given me; and told him that I placed implicit faith in his good counsel, and should never forget the favour I received from him. As he supposed I was not deficient in appetite, he brought me something to eat, and offered me even an apartment at his house, which I accepted.

Some days after my arrival, the tailor remarking that I was tolerably recovered from the effects of my long and painful journey, and being aware that most of the princes of our religion had the precaution, in order to guard against any reverse of fortune, to make themselves acquainted with some art or trade to assist them in case of want, asked me if I knew any thing by which I could acquire a livelihood,

without being chargeable to any body. I told him, that I was well versed in the science of laws, both human and divine, that I was a grammarian, a poet, and above all, that I wrote remarkably well. "With all this," he replied, "you will not in this country procure a morsel of bread; nothing is more useless here than this kind of knowledge. If you wish to follow my advice, he added, "you will procure a short jacket, and as you are strong and of a good constitution, you may go into the neighbouring forest and cut wood for fuel. You may then go and expose it for sale in the market; and I assure you, that you may acquire a sufficient small income so as to live independently of every one. By these means you will be enabled to wait till heaven shall become favourable to you, and till the cloud of bad fortune which hangs over you, and obliges you to conceal your birth, shall have blown over. I will furnish you with a cord and hatchet.

The fear of being known, and the necessity of supporting myself, determined me to pursue this plan, in spite of the degradation and pain which were attached to it.

The next day the tailor bought me a hatchet and a cord, and also a short jacket; and recommending me to some poor people who obtained their livelihood in the same manner, he requested them to take me with them. They conducted me to the forest, and from this time I regularly brought back upon my head a large bundle of wood, which I sold for a small piece of gold money, current in that country: for although the forest was not far off, wood was nevertheless dear in that city, because there were few men who gave themselves the trouble of going to cut it. I soon acquired a considerable sum, and was enabled to repay the tailor what he had expended on my account.

I had passed more than a year in this mode of life,

when having one day gone deeper into the forest than usual, I came to a very pleasant spot, where I began to cut my wood. In cutting up the root of a tree, I discovered an iron ring fastened to a trap-door of the same materials. I immediately cleared away the earth that covered it, and on lifting it up I perceived a stair-case, by which I descended with my hatchet in my hand. When I got to the bottom of the stairs I found myself in a vast palace, which struck me very much, by the great brilliancy with which it was illuminated; as much so indeed as if it had been built on the most open spot above ground. I went forward along a gallery supported on columns of jasper, the bases and capitals of which were of massive gold, but stopt suddenly on beholding a lady, who appeared to have so noble and graceful an air, and to possess such extraordinary beauty, that my attention was taken off from every other object, and my eyes fixed on her alone.

To prevent this beautiful lady from having the trouble of coming to me, I made haste towards her; and while I was making a most respectful reverence, she said to me, "Who are you; a man or a Genius?"—"I am a man, madam," I answered, getting up, "nor have I any commerce with Genii."—"By what adventure," replied she, with a deep sigh, "have you come here? I have remained here more than twenty-five years, and during the whole of that time I have seen no other man than yourself."

Her great beauty, which had already made a deep impression on me, together with the mildness and good humour with which she received me, made me bold enough to say: "Before, madam, I have the honour of satisfying your curiosity, permit me to tell you, that I feel highly delighted at this unexpected interview, which offers me the means, both of consoling myself under the affliction in which I am, and perhaps of making you happier than you now

are." I then faithfully related to her by what strange accident she saw in me the son of a king, why I appeared to her in that condition, and how accident had discovered to me the entrance into the magnificent prison in which I found her; and of which, from all appearance, she was heartily tired. "Alas, prince," she replied, again sighing, "you may truly say this rich and superb prison is unpleasing and wearisome. The most enchanting spots cannot afford delight, when we are there against our wills. Is it possible, you have never heard any one speak of the great Epitimaros, king of the Ebony Isle, a place so called from the great quantity of that precious wood, which it produces. I am the princess, his daughter.

"The king, my father, had chosen for my husband a prince, who was my cousin; but on the very night of our nuptials, in the midst of the rejoicings of the court and capital of the Isle of Ebony, and before I had been given to my husband, a Genius took me away. I fainted almost the same moment, and lost all recollection: and when I recovered my senses, I found myself in this place. For a long time I was inconsolable; but habit and necessity have reconciled me to the sight and company of the Genius. Twenty-five years have passed, as I have already told you, since I first was brought to this place, in which I must own, that I have, even by wishing, not only every thing necessary for life, but whatever can satisfy a princess, who is fond of decoration and dress.

"Every ten days," continued the princess, "the Genius comes and passes the night here; he never sleeps here oftener, and gives as a reason, that he is married to another, who would be jealous of the infidelity of which he was guilty, should it come to her knowledge. In the mean time, if I have any occasion for him, I have only to touch a talisman, which

is placed at the entrance of my chamber, and he appears. It is now four days since he was here, and I have therefore to wait six days more before he again makes his appearance. You therefore may remain five with me, if it be agreeable to you, in order to keep me company; and I will endeavour to regale and entertain you equal to your merit and quality."

I should have thought myself too happy to obtain so great a favour by asking it, not to accept it after so obliging an offer. The princess then conducted me to a bath, the most elegant, convenient, and at the same time sumptuous you can possibly imagine. When I came out, I found instead of my own dress, another very rich one, which I put on, less for its magnificence than to render myself more worthy of her notice.

We seated ourselves on a sofa, covered with superb drapery; the cushions of which were of the richest Indian brocade; she then set before me a variety of the most delicate and rare dishes. We eat together, and having passed the remainder of the day very agreeably, she received me at night in her chamber.

The next day, in order to devise every method of entertaining me, she produced, at dinner, a flask of very old wine, the finest I ever tasted; and to please me, she drank several glasses with me. I no sooner found my head rather heated with this agreeable liquor, than I said, "Beautiful princess, you have been buried here alive much too long; follow me, and go and enjoy the brightness of the genuine day, of which for so many years you have been deprived. Abandon this false though brilliant light you have here."—"Let us talk no more, prince," she answered, smiling, "on this subject. I value not the most beautiful day in the world, if you will pass nine with me here, and give up the tenth to the Genius."—"Princess," I replied, "I see very well that it is the dread you



have of the Genius, which makes you hold this language. As for myself, I fear him so little, that I am determined to break his talisman in pieces, with the magic spell that is inscribed upon it. Let him then come; I will wait for him; and however brave, however formidable, he may be, I will make him feel the weight of my arm. I have taken an oath to exterminate all the Genii in the world, and he shall be the first." The princess, who knew the consequence of this conduct, conjured me not to touch the talisman. "It will be the means," she said, "of destroying both you and myself. I am better acquainted with the nature of Genii than you can be." The wine I had drank, prevented me from acknowledging the propriety of her reasons, I kicked down the talisman, and broke it in pieces.

This was no sooner done than the whole palace shook, as if ready to fall to atoms, accompanied with a most dreadful noise like thunder, and flashes of lightning, which heightened still more the intermediate gloom. This formidable adventure in a moment dissipated the fumes of the wine, and made me own, though too late, the fault I had committed. "Princess," I exclaimed, "what does all this mean?" Without thinking of her own misfortune, and alarmed only for me, she, in a fright, answered. "Alas, it is all over with you, unless you save yourself by flight."

I followed her advice; and my fear was so great, that I forgot my hatchet and my cord. I had hardly gained the stair-case, by which I descended, than the enchanted palace opened to afford a passage to the Genius. "What has happened to you, and why have you called me?" he demanded of the princess, in an angry tone. "A violent pain," replied the princess, "obliged me to search after the bottle which you see; I drank two or three glasses, and unfortunately making a false step I fell upon the talisman,

which I thus broke. There is no other cause." At this answer the Genius, in the utmost rage, exclaimed; "you are both impudent and deceitful, how came this hatchet and this cord here then?" I have never seen them," replied she, "till this instant. Perhaps, in the haste and impetuosity with which you came, you have taken them up in passing through some place, and have brought them here, without observing them."

The Genius replied only by reproaches, and by blows, which I could plainly distinguish the sound of. It distressed me, beyond measure, to hear the cries and sobbing of the princess, who was thus cruelly used. I had already taken off the habit, which she had made me put on, and resumed my own, which I had carried to the stair-case the day before, after I had been in the bath. I proceeded therefore up the stairs, as I was the more penetrated with grief and compassion on account of having been the cause of such a misfortune: and as I should become the most criminal and ungrateful of men in thus sacrificing the most beautiful princess on earth to the barbarity of an implacable Genius. "It is true," said I to myself, "that she has been a prisoner for five and twenty years; but, excepting liberty, she had nothing to wish for, in order to be happy. My conduct has put an end to her happiness, and raised the cruelty of a merciless demon to its very summit. I then shut down the trap-door, covered it over with the earth, and returned to the city with a load of wood, which I collected, without even knowing what I was about, so much was I absorbed and afflicted at what had happened.

My host, the tailor, expressed great joy at my return. "Your absence," said he, "has caused me much uneasiness on account of the secret of your birth, with which you have entrusted me. I knew not what to think, and began to fear some one might

have recognized you. God be praised that you are come back." I thanked him much for his zeal and affection, but did not inform him of any thing that had happened; nor of the reason why I returned without my hatchet and cord. I retired to my chamber, where I reproached myself a thousand times for my great imprudence. "Nothing," I cried, "could have equalled the mutual happiness of the princess and myself, if I had been satisfied, and had not broken the talisman."

While I was abandoning myself to these afflicting thoughts, the tailor entered my apartment, and said, that an old man, whom he did not know, had brought my hatchet and cord, which he had found on his way. "He has been informed by your companions," added the tailor, "who went to cut wood with you, that you live here. Come and speak to him, as he wishes to deliver them into your own hands." At this speech, I changed colour, and trembled from head to foot. The tailor inquired the cause, when suddenly the floor of my chamber opened. The old man, who had not the patience to wait, appeared, and presented himself to us with the hatchet and cord. This was in fact the Genius, who had ravished the beautiful princess of the Isle of Ebony, and who had thus come in disguise, after having treated her with the greatest barbarity. "I am a Genius," he said to us, "a son of the daughter of Eblis, prince of the Genii. Is not this thy hatchet?" added he, addressing me, "and is not this thy cord?"

The Genius gave me no time to answer these questions; nor indeed should I have been able to do so, as his dreadful presence made me entirely forget myself. He took me by the middle of my body, and dragging me out of the chamber, sprang into the air, and carried me up towards heaven with so much force and celerity, that I was sensible of the great height to which I had ascended, before I was aware,

of the distance I had travelled in so short a space of time. He then descended towards the earth; and having caused it to open, by striking his foot against it; he sunk into it, and I instantly found myself in the enchanted palace, and in the presence of the beautiful princess of the Isle of Ebony. But alas! what a sight! It pierced my very inmost heart. This princess was naked and covered with blood, and lying along the ground more dead than alive, with her face bathed in tears.

"Perfidious wretch," said the Genius, showing me to her, "is not this thy lover?" She cast her languid eyes upon me, and in a sorrowful tone, answered, "I know him not, nor have I ever seen him till this instant."—"What," cried the Genius, "dare you affirm you do not know him, although he is the cause of your being treated, and justly, in the manner you have been?"—"If I am ignorant of him," replied she, "do you wish I should utter a falsehood, which would prove his destruction?"—"Well then," exclaimed the Genius, drawing his scimitar, and presenting it to the princess, "if you have never seen him, take this scimitar and cut off his head." "How, alas!" she answered, "can I execute what you require of me? My strength is so exhausted, that I cannot lift up my arm; and even were I able, do you think I could put to death an innocent person, whom I do not know?"—"This refusal, then," added the Genius, "completely proves to me your crime." And then turning to me, he said, "Are you too unacquainted with her?"

I should have been the most ungrateful and most perfidious of men, if I had not preserved the same fidelity towards her, which she had done for me; I therefore said, "how should I know her, when this is the first time I have ever set eyes upon her?"—"If that be true," he replied, "take the scimitar and cut off her head. It is the price I set on your liberty;

and the only way to convince me you have never seen her before, as you affirm."—"With all my heart," I answered, and took the scimitar in my hand. Do not, however, imagine, that I approached the beautiful princess of the Isle of Ebony, for the purpose of becoming the instrument of the barbarity of the Genius. I did it only to show her by my actions, as well as I could, that as she had the courage to sacrifice her life from love of me, neither could I refuse to immolate myself also from the same motive. The princess comprehended my meaning; and in spite of her pains and sufferings, gave me to understand by her looks, that she should willingly die, and was well satisfied with knowing that I was equally ready. I then drew back, and throwing the scimitar on the ground, said to the Genius, "I should be eternally condemned by all men, if I had the cowardice to murder, I will not say a person whom I do not know, but a lady, such as I now see, in the state in which she is, ready to expire. You may treat me as you please, since I am in your power, but I will never obey your barbarous commands."

"I am well aware," said the Genius, "that both of you brave my rage, and insult my jealousy; but you shall find what I am capable of by the manner in which I shall treat you. At these words, the monster took up the scimitar, and cut off one of the hands of the princess, who had barely time to bid me an eternal farewell with the other, before the great loss of blood from her other wounds, added to what flowed from the present, extinguished her life, not two moments after the perpetration of this last cruelty; the sight of which made me faint.

When I returned to my senses, I complained to the Genius for suffering me to remain in expectation of death. "Strike," I cried, "I am ready to receive the mortal wound, and expect it from you as the greatest favour you can bestow." Instead, however,

of doing so; he said, "Observe in what manner Genii treat women, whom they suspect of infidelity. She received you here; and if I were convinced that she had done me any farther wrong, I would this instant annihilate you; but I shall content myself with changing you into a dog, an ass, a lion, or a bird. Make your choice; I wish not to controul you." These words gave me some hopes of softening him; I said, "Moderate, O powerful Genius, your wrath, and since you wish not to take my life, grant it me in a generous manner. If you pardon me, I shall always remember your clemency, as one of the best of men pardoned his neighbour, who bore him a most deadly envy." The Genius then asked me, what had passed between these two neighbours, when I told him, if he would have the patience to listen to me, I would relate the history.

## THE HISTORY

OF THE ENVIOUS MAN, AND OF HIM WHO WAS ENVIED.

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IN a town of no inconsiderable importance, there were two men, who lived next door to each other. One of them was so excessively envious of the other, that the latter resolved to change his abode, and go and reside at some distance from him; supposing, that nearness of residence alone was the cause of his neighbour's animosity; for although he was continually doing him some friendly office, he perceived that he was not the less hated. He therefore sold his house, and the small estate he had there, and went to the capital of the kingdom, which was at no great distance: and bought a small piece of ground about half a league from the town, on which there stood a very convenient house. He had also a good garden, and a moderate court, in which there was a deep cistern, that was not now used.

The good man having made this purchase, put on the habit of a dervise, in order to pass his life more quietly; and made also many cells in his house, where he soon established a small community of dervises. The report of his virtue was soon more generally spread abroad, and failed not to attract the attention and visits of great numbers of the principal inhabitants, as well as common people. At length he became honoured and noticed by almost every

one. They came from a great distance to request him to offer up his prayers for them ; and all, who remained in retirement with him, published an account of the blessings they thought they received from Heaven through his means.

The great reputation of this man at length reached the town from whence he came ; and the envious man was so vexed, that he left his house and all his affairs, with the determination to go and destroy him. For this purpose, he went to the convent of dervises, whose chief, his former neighbour, received him with every possible mark of friendship. The envious man told him, that he was come for the express design of communicating an affair of great importance to him, and which he could only inform him of in private. " In short," said he, " in order that no one may hear us, let us, I beg of you, walk in your court ; and when night comes on, order all the dervises to their cells." The chief of the dervises did as he requested.

When the envious man found himself alone with the good man, he began to relate to him whatever came into his thoughts, while they walked from one end of the court to the other, till observing they were just at the edge of the well, he gave him a push, and threw him into it ; without there being any witness of so wicked an act. Having done this, he directly went away, got to the gate of the house, passed out unseen, returned home well satisfied with his journey, and highly pleased that the object of his envy was at length no more. In this, however, he was deceived.

It was a most fortunate thing for the dervise, that this well was inhabited by fairies and genii, who were ready to assist him. They both caught and supported him in their arms in such a way, that he received not the least injury. He naturally supposed there



was something very extraordinary in having had such a fall, as ought to have cost him his life ; and yet he could neither see nor perceive any thing. He soon after, however, heard a voice say, "Do you know any thing of this man, to whom we have been so serviceable?" when some other voices answered, "No." The first then replied, "I will inform you. This man, with the most charitable and benevolent intentions in the world, left the town where he lived, and came to fix himself in this place, with the hopes of being able to cure one of his neighbours of the envy and hatred he had conceived against him. He soon became so universally esteemed, that the envious man could not endure it, and determined, therefore, to put an end to his existence. This design he would have executed, had it not been for the assistance we afforded this good man, whose reputation is so great, that the sultan, who resides in the neighbouring town, was coming to visit him to-morrow, in order to recommend the princess, his daughter, to his prayers."

Another voice then asked what occasion the princess had for the prayers of the dervise, to which the first answered ; "Are you ignorant then, that she is possessed by the power of the Genius Maimoun, the son of Dindim, who has fallen in love with her ? But I know how this good dervise can cure her. The thing is by no means difficult, as I will inform you. In his monastery there is a black cat, which has a white spot at the end of her tail, about the size of a small piece of money. Let him only pull out seven hairs from this white spot, and burn them ; and then with the smoke perfume the head of the princess. From that moment she will be so thoroughly cured, and free from Maimoun, the son of Dindim, that he will never again be able to come near her."

The chief of the dervises did not lose a single syllable of this conversation between the Fairies and Genii, who, from this time, remained silent the whole

night. The next morning, as soon as the day began to break, and the different objects became discernible, the dervise perceived, as the wall was decayed in many places, a hole, by which he could get out without any difficulty.

The other dervises, who were seeking after him, were delighted at his appearance. He related to them, in a few words, the cunning and wickedness of the guest he had entertained the day before, and then retired to his cell. It was not long before the black cat, which had been mentioned in the discourse of the Fairies and Genii, came to him to be taken notice of as usual. He then took it up, and plucked out seven hairs from the white spot in its tail, and put them aside, in order to make use of whenever he should have occasion for them.

The sun had not long risen above the horizon, when the sultan, who wished to neglect nothing, from which he thought there was any chance of curing the princess, arrived at the gate. He ordered his guards to stop, and went in with the principal officers who accompanied him. The dervises received him with the greatest respect. The sultan directly took the chief aside, and said to him, "Worthy sheik, you are perhaps already acquainted with the cause of my visit."—"If, Sire," the dervise modestly answered, "I do not deceive myself, it is the malady of the princess that has been the occasion of my seeing you; an honour of which I am unworthy."—"It is so," replied the sultan, "and you will restore almost my life to me, if, by means of your prayers, I shall obtain the re-establishment of my daughter's health."—"If your majesty," answered the worthy man, "will have the goodness to suffer her to come here, I flatter myself, that with the help and favor of God she shall return in perfect health."

The prince, transported with joy, immediately sent for his daughter, who soon appeared, accompanied

by a numerous train of females and eunuchs; and veiled in such a manner, that her face could not be seen. The chief of the dervises made them hold a shovel over the head of the princess; and he no sooner threw the seven white hairs upon some burning coals, which he had ordered to be brought in it, than the Genius Maimoun, the son of Dimdim, uttered a violent scream, and left the princess quite at liberty. In the mean time nothing at all could be seen. The first thing she did was to put her hand to the veil, which covered her face, and lift it up to see where she was. "Where am I?" she cried; "Who has brought me here?" At these words the sultan could not conceal his joy; he embraced his daughter; he kissed her eyes: and then took the hand of the dervise and kissed that. "Give me," said he to his officers, "your opinion; what return does he deserve, who has cured my daughter."—They all answered that he was worthy of her hand.—"This is the very thing I was meditating," he cried, "and from this moment I claim him for my son-in-law."

Soon after this the first vizier died, and the sultan immediately advanced the dervise to the situation. The sultan himself afterwards dying without any male issue, this excellent man was proclaimed sultan by the general voice of the different religious and military orders.

The good dervise, being thus raised to the throne of his father-in-law, observed one day, as he was walking with his courtiers, the envious man among the crowd, who were in the road. He called one of his viziers, who accompanied him, told him in a whisper to bring that man, whom he pointed out to him, and to be sure not to alarm him. The vizier obeyed; and when the envious man was in the presence of the sultan, the latter addressed him in these words; "I am very happy, my friend, to see you: go," said he, speaking to an officer, "and count out directly

from my treasury a thousand pieces of gold. Nay more, deliver to him twenty bales of the most valuable merchandize my magazines contain; and let a sufficient guard escort him home." After having given the officer this commission, he took his leave of the envious man, and continued his walk.

When I had told this history to the Genius, who had assassinated the princess of the Isle of Ebony, I made the application to myself, "O Genius," I said to him, "you may observe how this benevolent monarch acted towards the envious man, and was not only satisfied in forgetting that he had attempted his life, but even sent him back with every benefit and advantage I have mentioned." In short, I employed all my eloquence to persuade him to imitate so excellent an example, and to pardon me. But to alter his resolution was impossible.

"All that I can do for you," he said, "is to spare your life; yet do not flatter yourself that I shall suffer you to return safe and well. I must at least make you feel what I can do by means of my enchantments." At these words he violently seized me, and carrying me through the vaulted roof of the subterranean palace, which opened at his approach, he elevated me so high, that the earth appeared to me only like a small white cloud. From this height he again descended as quick as lightning, and alighted on the top of a mountain. On this spot he took up a handful of earth, and pronouncing, or rather muttering, certain words, of which I could not comprehend the meaning, threw it over me: "Quit," he cried, "the figure of a man, and assume that of an ape." He immediately disappeared, and I remained quite alone, changed into an ape, overwhelmed with grief, in an unknown country, and ignorant whether I was near the dominions of the king, my father.

I descended the mountain, and came to a flat level

country, the extremity of which I did not reach till I had travelled a month; when I arrived at the sea-coast. There was at this time a profound calm, and I perceived a vessel about half a league from the shore. That I might not omit taking advantage of so fortunate a circumstance, I broke off a large branch from a tree, and dragged it after me to the sea-side. I then got astride it, with a stick in each hand by way of oar. In this manner I rowed myself along towards the vessel, and when I was sufficiently near to be seen, I presented a most extraordinary sight to the sailors and passengers, who were upon deck. They looked at me with the greatest admiration and astonishment. In the mean time I got along-side, and taking hold of a rope, I climbed up to the deck. But as I could not speak, I found myself in the greatest embarrassment. And in fact, the danger I now ran was not less imminent than what I had before experienced, when I was in the power of the Genius.

The merchants, who were on board, were both scrupulous and superstitious, and thought that I should be the cause of some misfortunes happening to them during their voyage, if they received me. "I will kill him," cried one, "with a blow of this handspike."—"Let me shoot an arrow through his body," exclaimed another: "and then let us throw him into the sea," said a third. Nor would they have desisted from executing their different threats, if I had not run to the captain, and thrown myself prostrate at his feet. In this supplicating posture I laid hold of the bottom of his dress; and he was so struck with this action, as well as with the tears that fell from my eyes, that he took me under his protection, declaring he would make any one repent, who should offer me the least injury. He even caressed and encouraged me. In order to make up for the loss of speech, I in return showed him, by means of signs, how much I was obliged to him.

The wind which succeeded this calm was not a strong, but it was a favourable one. It did not change for fifty days; and we then happily arrived in the harbour of a large, commercial, well-built, and populous city. Here we cast anchor. This city was of still more considerable importance, as it was the capital of a powerful kingdom. Our vessel was immediately surrounded with a multitude of small boats, filled with those who came either to congratulate their friends on their arrival, or to enquire of whom and what they had seen in the country they had come from; or simply from mere curiosity to see a ship which had arrived from a distance.

Among the rest some officers came on board, who desired, in the name of the sultan, to speak to the merchants that were with us. "The sultan, our sovereign," said one of them to the merchants, who immediately appeared, "has charged us to express to you how much pleasure your arrival gives him, and entreats each of you to take the trouble of writing upon this roll of paper a few lines. In order to make you understand his motive for this, I must inform you, that he had a first vizier, who, besides his great abilities in the management of affairs, wrote in the greatest perfection. This minister died a few days since. The sultan is very much afflicted at it, and as he values perfection in writing beyond every thing, he has taken a solemn oath to appoint any person to the same situation, who shall write as well. Many have presented specimens of their abilities, but he has not yet found any one throughout the empire whom he has thought worthy to occupy the vizier's place.

Each of those merchants who thought they could write well enough to aspire to this high dignity, wrote whatever they thought proper. When they had done, I advanced and took the paper from the hands of him who held it. Every body, and particularly the mer-

chants who had written, thinking that I meant either to destroy it or throw it into the water, instantly called out; but they were soon satisfied, when they saw me hold the paper very properly, and make a sign, that I also wished to write in my turn. Their fears were now changed to astonishment. Yet as they had never seen an ape that could write, and as they could not believe I was more skilful than others, they wished to take the roll from my hands; but the captain still continued to take my part. "Suffer him to try," he said, "let him write; if he only blots the paper, I promise you I will instantly punish him: but if, on the contrary, he writes well, as I hope he will, for I have never seen any ape more clever and ingenious, nor one who seemed so well to understand every thing, I declare that I will acknowledge him as my son. I once had one, who did not possess half so much ability as he does."

Finding that no one any longer opposed my design, I took the pen, and did not leave off till I had given an example of six different sorts of writing used in Arabia. Each specimen contained a distich, or impromptu stanza of four lines, in praise of the sultan. My writing not only excelled that of the merchants, but I dare say they had never seen any so beautiful, even in that country. When I had finished, the officers took the roll and carried it to the sultan.

The monarch paid no attention to any of the writing, except mine, which pleased him so much, that he said to the officers, "Take the finest and most richly caparisoned horse from my stable, and also the most magnificent robe of brocade possible, in order to adorn the person of him who has written these six varieties, and bring him to me." At this order of the sultan the officers could not forbear laughing, which irritated him so much, that he would have punished them, had they not said, "We entreat your

majesty to pardon us ; these were not written by a man, but by an ape.”—“What do you say ?” cried the sultan, “are not these wonderful specimens of writing from the hand of a man ?”—“No sire,” answered one of the officers, “we assure your majesty that we saw an ape write them.” This matter appeared too wonderful to the sultan, for him not to be desirous of seeing me. “Do as I command you,” said he to them, “and hasten to bring me this extraordinary ape.”

The officers returned to the vessel, and showed their order to the captain, who said the sultan should be obeyed. They immediately dressed me in a robe of very rich brocade, and carried me on shore ; where they set me on the horse of the sultan, who was waiting in his palace for me, with a considerable number of people belonging to the court, whom he had assembled to do me the more honour. The march commenced : while the gate, the streets, public buildings, windows, and terraces of both the palaces and houses, were all filled with an immense number of persons of every age and sex, whom curiosity had drawn together from all quarters of the town to see me : for the report was spread in an instant, that the sultan had chosen an ape for his grand vizier. After having afforded so uncommon a sight to all these people, who ceased not to express their surprise by violent and continued shouting, I arrived at the sultan’s palace.

I found the prince seated on his throne, in the midst of the nobles of his court ; I made him three low bows, and the last time I prostrated myself, kissed the earth by his feet. I then got up, and seated myself exactly like an ape. No part of the assembly could withhold their admiration ; nor did they comprehend how it was possible for an ape to be so well acquainted with the form and respect attached to



sovereigns ; nor was the sultan the least astonished. The whole ceremony of audience would have been complete, if I had only been able to add speech to my actions ; but apes never speak ; and the advantage of having once been a man, did not now afford me that privilege.

The sultan took leave of the courtiers, and there remained with him only the chief of his eunuchs, a little young slave, and myself. He went from the hall of audience into his own apartment, where he ordered some food to be served up. While he was at table, he made me a sign to come and eat with him. As a mark of my obedience, I got up, kissed the ground, and then seated myself at table ; I eat, however, with much modesty and forbearance.

Before they cleared the table, I perceived a writing-desk, which, by a sign, I requested them to bring me : as soon as I had got it, I wrote upon a large peach some lines of my own composition, which evinced my gratitude to the sultan. His astonishment at reading them, after I presented the peach to him, was still greater than before. When the things were taken away, they brought a particular sort of liquor, of which he desired them to give me a glass. I drank it, and then wrote some fresh verses, which explained the state in which I now found myself after so many sufferings. The sultan, having read these also, exclaimed, "A man who should be capable of doing thus, would be one of the greatest men that ever lived." The prince then ordered a chess-board to be brought, and asked me, by a sign, if I could play, and would engage with him. I kissed the ground, and putting my hand on my head, I shewed him I was ready to receive that honour. He won the first game, but the second and third were in my favour ; perceiving that this gave him some little pain, I wrote a stanza to amuse him, and presented it to him ; in which

I said, that two powerful armed bodies fought the whole day with the greatest ardour, but that they made peace in the evening, and passed the night together very tranquilly upon the field of battle.

All these circumstances appearing to the sultan much beyond what he had ever seen or heard of the address and ingenuity of apes, he wished to have more witnesses of these prodigies. He had a daughter, who was called the Queen of Beauty, he therefore desired the chief of the eunuchs to fetch her. "Go," said he to him, "and bring your lady here, I wish her to partake of the pleasure I enjoy." The chief of the eunuchs went, and brought back the princess with him. On entering, her face was uncovered, but she was no sooner within the apartment, than she instantly threw her veil over her, and said to the sultan, "Your majesty must have forgotten yourself. I am surprised that you order me to appear before men."—"What is this, my daughter?" answered the sultan, "it seems that you are the person who has forgotten herself. There is no one here; but the little slave, the eunuch, your governor, and myself; and we are always at liberty to see your face. Why then do you put down your veil, and assert, that I have done wrong, in ordering you to come here?"—"Sire," replied the princess, "your majesty will be convinced I am not mistaken. The ape which you see there, although under that form, is not an ape, but a young prince, the son of a great king. He has been changed into an ape by enchantment. A Genius, the son of the daughter of Eblis, has been guilty of this malicious action, after having cruelly killed the princess of the Isle of Ebony, daughter of king Epitimaros."

The sultan was astonished at this speech; and turning to me, asked, but no longer by signs, whether what his daughter said was true. As I could not speak, I put my hand upon my head to show, that she had spoken the truth. "How came you to know, daughter,"

said the king, "that this prince had been transformed into an ape by means of enchantment?"—"Sire," replied the princess, "your majesty may recollect, that when I first came from the nursery, I had an old woman as one of my attendants. She was very well skilled in magic; and taught me seventy rules of that science; by virtue of which, I could instantly cause your capital to be transported to the middle of the ocean, nay beyond mount Caucasus. By means of this science, I know every person who is enchanted, the moment I behold them; not only who they are, but by whom also they were enchanted. Be not, therefore, surprised, that I have at first sight discovered this prince, in spite of the charm, which prevented him from appearing in your eyes such as he really is."—"My dear daughter," answered the sultan, "I did not think you were so skilful."—"Sire," added the princess, "these things are curious, and worthy of being known, but I do not think it becomes me to boast of them."—"Since this is the case," replied the sultan, "you can then dissolve the enchantment of this prince."—"I can, sire," said, she "and restore him to his own form."—"Do so then," interrupted the sultan, "for you cannot give me greater pleasure, as I wish to have him for my grand vizier and bestow you upon him for a wife."—"I am ready, sire," answered the princess, "to obey you in all things you please to command."

The Queen of Beauty then went to her apartment, and returned with a knife which had some Hebrew characters engraved on the blade. She desired the sultan, the chief of the eunuchs, the little slave, and myself, to go down into a secret court of the palace; and then leaving us under a gallery which surrounded the court, she went into the middle of it, where she described a large circle, and traced several words both in the ancient Arabic characters, and those which are called the characters of Cleopatra.

When she had done this, and prepared the circle in the manner she wished, she went and placed herself in the midst of it, where she began making her abjurations, and repeating some verses from the koran. By degrees the air became obscure as if night was coming on, and the whole world was vanishing. We were seized with the greatest fright, and this was the more increased when we saw the Genius, the son of the daughter of Eblis, suddenly appear in the shape of a large dreadful lion.

The princess no sooner perceived this monster than she said to it, "Dog, instead of cringing before me, how darest thou present thyself under this horrible form, thinking to alarm me?"—"And how darest thou," replied the lion, "break the treaty which we have made and confirmed by a solemn oath not to injure each other?"—"Ah, wretch," added the princess, "thou art the person I am to reproach on that account."—"Thou shalt pay dearly," interrupted the lion, "for the trouble thou hast given me of coming here." In saying this, he opened his horrible jaws and advanced forward to devour her. But she, being on her guard, jumped back, and had just time to pluck out a hair, and pronouncing two or three words, she changed it into a sharp scythe, with which she immediately cut the lion in pieces through the middle.

The two parts of the lion directly disappeared, and the head only remained, which changed into a large scorpion. The princess then took the form of a serpent, and began a fierce combat with the scorpion, which, finding itself in danger of being defeated, changed into an eagle and flew away. But the serpent then became another eagle, black, and more powerful, and went in pursuit of it. We now lost sight of them for some time.

Shortly after they had disappeared, the earth opened before us, and a black and white cat appeared, the hairs of which stood quite on end, and which made

a most horrible mewling. A black wolf directly followed, and gave it no respite. The cat being hard pressed changed into a worm, and finding itself near a pomegranate which had fallen by accident from a tree that grew upon the bank of a deep but narrow canal, instantly made a hole in it, and concealed itself there. The pomegranate immediately began to swell, and became as large as a gourd, which then rose up as high as the gallery, and rolled backwards and forwards there several times; it then fell down to the bottom of the court, and broke into many pieces.

The wolf in the mean time transformed itself into a cock, ran to the seeds of the pomegranate, and began swallowing them one after the other as fast as possible. When it could see no more, it came to us with its wings extended, and making a great noise, as if to inquire of us whether there were any more seeds. There was one lying on the border of the canal, which the cock in going back perceived, and ran towards it as quick as possible; but at the very instant in which its beak was upon it, the seed rolled into the canal and changed into a small fish. The cock then flew into the canal, and becoming a pike, pursued the little fish. They were both two hours under water, and we knew not what was become of them, when we heard the most horrible cries, that made us tremble. Soon after we saw the genius and the princess all on fire. They threw the flames against each other with their breath, and at last came to a close attack. Then the fire increased, and every thing about was encompassed with smoke and flame to a great height. We were afraid, and not without reason, that the whole palace would be burnt: but we soon had a much more dreadful cause for terror; for the Genius having disengaged himself from the princess, came towards the gallery where we were, and blew his flames all over us. This would have destroyed us, if the princess, running to our

assistance, had not compelled him, by her cries, to retreat to a distance and guard himself against her. In spite, however, of all the haste she made, she could not prevent the sultan from having his head singed and his face scorched; the chief of the eunuchs, too, was stifled and consumed on the spot; and a spark flew into my right eye and blinded me. Both the sultan and myself expected to perish, when we suddenly heard the cry of "Victory, victory!" and the princess immediately appeared to us in her own form, while the Genius was reduced to a heap of ashes.

The princess approached us, and in order to lose no time, she asked for a cupfull of water, which was brought by the young slave whom the fire had not injured. She took it, and after pronouncing some words over it, she threw some of the water upon me, and said, "If thou art an ape by enchantment, change thy figure and take that of a man which thou hadst before." She had hardly concluded, when I again became a man, the same as before I was changed, except with the loss of one eye.

I was preparing to thank the princess, but she did not give me time before she said to the sultan, her father, I have gained, sire, the victory over the Genius, as your majesty may see, but it is a victory which has cost me dear. I have but a few moments to live, and you will not have the satisfaction of completing the marriage you intended. The fire in this dreadful combat has penetrated my body, and I feel that it will soon consume me. This would not have happened if I had perceived the last seed of the pomegranate when I was in the shape of a cock, and had swallowed it as I did the others. The Genius had fled to it as his last retreat; and on that depended the success of the combat, which would then have been fortunate and without danger to me. This omission obliged me to have recourse to fire, and fight with that powerful weapon between heaven and

earth, as you saw me. In spite of this dreadful power and experience, I convinced him that my knowledge and art were greater than his. I have at length conquered and reduced him to ashes; but I cannot avoid the death which I feel approaching."

The princess had no sooner finished this account of the battle, than the sultan, in a tone of voice which showed how much he was agitated by this recital, answered, "You see, my daughter, the state in which your father is. Alas! I am only astonished that I am still alive. The eunuch, your governor, is dead; and the prince whom you have delivered from enchantment, has lost an eye." He could say no more, for his tears and sobs stopped his utterance. Both his daughter and myself were extremely affected at his sufferings, and mingled our tears with his.

While we were each of us indulging in this excess of sorrow, the princess suddenly exclaimed, "I burn, I burn." She perceived that the fire which consumed her, had at last seized her whole body, and she did not cease calling out, "I burn," till death put an end to her almost insupportable sufferings. The effect of this fire was so extraordinary, that in a few minutes she was reduced, like the Genius, to a heap of ashes.

I need not say how much this dreadful and melancholy sight affected us. I would rather have continued an ape or a dog my whole life, than have seen my benefactress perish in such a horrid manner. The sultan too, on his part, was beyond measure afflicted. It is almost impossible to conceive what lamentable cries he uttered, beating himself at the same time most violently on his head and breast, till at last, yielding to despair, he fainted, and I feared even his life would fall a sacrifice.

In the mean time the cries of the sultan brought the eunuchs and officers to his assistance, and they found great difficulty in recovering him. There

was no occasion for either the prince or myself giving them a very long detail of this adventure, to convince them of the propriety of our sorrow ; the two heaps of ashes to which the princess and the Genius had been reduced, were quite sufficient. As the sultan could scarcely support himself, he was obliged to lean upon them in order to get to his apartment.

As soon as the knowledge of an event so tragical was spread through the palace and the city, every one lamented the melancholy fate of the princess, surnamed the Queen of Beauty ; and joined in the grief of the sultan. They put on mourning for seven days, and performed many ceremonies ; the ashes of the Genius they scattered in the wind, but collected those of the princess in a costly vase, and preserved them : this vase was then deposited in a superb mausoleum, which was erected on the very spot where the ashes had been found.

The grief which preyed upon the sultan for the loss of his daughter, was the origin of a disease, that confined him to his bed for a whole month. He had not quite recovered his health when he called me to him, and said, " Listen, prince, and attend to the order which I am going to give you ; if you fail to execute it your life will be the forfeit." I assured him I would obey. Resuming then the discourse, he added, " I have always lived in a state of the greatest happiness ; nor had any unfortunate event ever occurred. Your arrival has destroyed this enjoyment. My daughter is dead ; her governor is no more ; and I have escaped with my life only by a miracle. You are the cause of all these misfortunes, for which I am incapable of consolation. These are the reasons which induce me to desire you would leave me in peace : but go immediately, for, if you remain here any longer, it will be the cause of my death also ; since I am persuaded your presence is productive only of misfortune. This is all I have

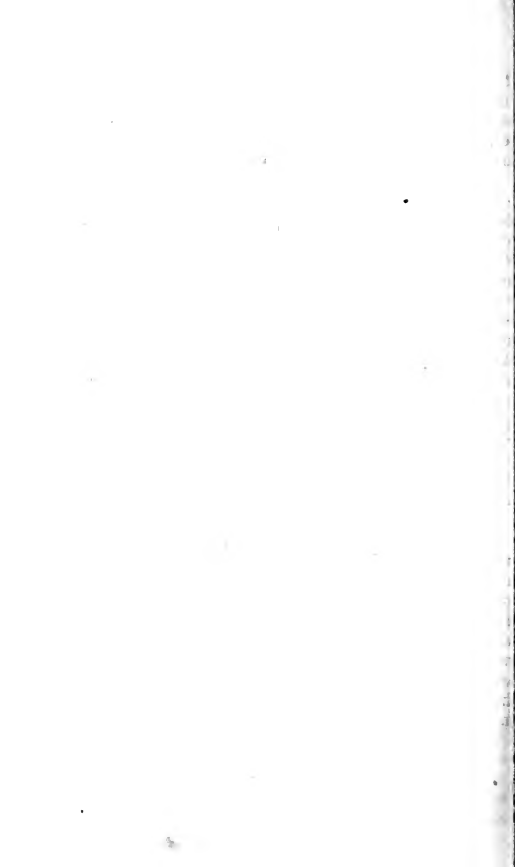


to say to you. Go, and take care you never again appear in my kingdom ; if you do, no consideration shall prevent my making you repent of it." I wished to speak, but he prevented me by uttering some angry words, and I was obliged to leave his palace.

Driven about, rejected and abandoned by every one, I knew not what was become of me. Before I left the city I went into a bath, I got my beard and eye-brows shaved, and put on the dress of a calender. I then began my journey, lamenting less my own miserable condition, than the death of the two beautiful princesses which I had been the occasion of. I travelled through many countries without making myself known ; at last I resolved to visit Bagdad, in hopes of being able to present myself to the Commander of the Faithful, and excite his compassion by the recital of so strange a history. I arrived here this evening, and the first person I met was the calender, my brother, who has already related his life. You are acquainted, madam, with the sequel, and how I came to have the honour of being at your house.

When the second calender had finished his history, Zobcidè, to whom he had addressed himself, said, " You have done well, and I give you leave to go whenever you please." But instead of taking his departure, he entreated her to grant him the same favour she had done the other calender, near whom he went and took his place. Then the third calender, knowing it was his turn to speak, addressed himself like the others to Zobeidè, and began his history as follows.

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## THE HISTORY

OF THE THIRD CALENDER, THE SON OF A KING.

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WHAT I am going to relate, most honourable lady, is of a very different nature from what you have already heard. The two princes who have recited their histories, have each of them lost an eye as it were by destiny; while my loss has been the consequence of my own fault, in searching after my misfortune, as you will find by what I am going to mention.

I am called Agib, and am the son of a king, whose name was Cassib. After his death I took possession of his throne, and established my residence in the same city which he had made his capital. This city, which is situated on the sea-coast, has a remarkable handsome and safe harbour, with an arsenal sufficiently extensive to supply an armament of a hundred and fifty vessels of war always lying ready for service on any occasion; and to equip fifty merchantmen, and as many sloops and yachts for the purpose of amusement and pleasure on the water. My kingdom was composed of many beautiful provinces, and also a number of considerable islands, almost all of which were situated within sight of my capital.

The first thing I did was to visit the provinces; I then made them arm and equip my whole fleet, and went round to all my islands in order to conciliate the affections of my subjects, and to confirm them in their duty and allegiance. After having been at home some time, I went again; and these voyages, by giving me some slight knowledge of navigation, infused such a taste for it in my mind, that I resolved

to go in search of discoveries beyond my islands. For this purpose I equipped only ten ships ; and embarking in one of them, we set sail.

During forty days our voyage was prosperous ; but on the night of the forty-first the wind became adverse, and so violent, that we were driven at the mercy of the tempest, and thought we should have been lost. At break of day, however, the wind abated, the clouds dispersed, and the sun brought fine weather back with it. We now landed on an island, where we remained two days to take in some provisions. Having done this, we again put to sea. After ten days sail we began to hope to see land ; for since the storm we had encountered, I had altered my intention, and determined to return to my kingdom, but I then discovered that my pilot knew not where we were. In fact, a sailor on the tenth day, who was ordered to the mast-head for the purpose of making discoveries, reported, that to the right and left he could perceive only the sky and sea, which bounded the horizon, but that straight before him he observed a great blackness.

At this intelligence the pilot changed colour, and throwing his turban on the deck with one hand, he struck his face with the other, and then cried out, " Ah, sire, we are lost ; not one of us can possibly escape the danger in which we are ; and with all my experience, it is not in my power to ensure the safety of any individual." Having said this, he began to weep like one who thought his destruction inevitable, and his despair spread an alarm and fear through the whole vessel. I asked him what reason he had for this despair. " Alas, sire," he answered, " the tempest which we have gone through, has so driven us from our track, that by mid-day to-morrow we shall find ourselves near that blackness, which is nothing but a black mountain, consisting entirely of a mass of loadstone, that will soon attract our fleet, on

account of the bolts and nails in the ships. To-morrow, when we shall come within a certain distance, the power of the loadstone will be so violent, that all the nails will be drawn out and fasten to the mountain: our ships will then fall in pieces and sink. As it is the property of a loadstone to attract iron, and at the same time to increase its own power by this attraction, the mountain towards the sea is entirely covered with the nails that belonged to the infinite number of ships which it has been the destruction of; and this at the same time both preserves and augments its power or virtue.

“This mountain,” continued the pilot, “is very steep; and on the summit there is a large dome, made of fine bronze, which is supported upon columns of the same metal. Upon the top of the dome there is also a bronze horse with the figure of a man upon it. A plate of lead covers his breast, upon which there are some talismanic characters engraven: and there is a tradition, sire,” added he, “that this statue is the principal cause of the loss of so many vessels and men who have been drowned in this place, and will never cease from being destructive to all who shall have the misfortune to approach it, until it be overthrown.” The pilot, having finished his speech, renewed his tears, which excited those of the whole crew. As for myself, I did not doubt that I was now approaching the end of my days. Every individual began to think of his own preservation, and to try every possible means conducive to that end: and during the uncertainty of the event, they all appointed, by a sort of will, the survivors, if any should be saved, the heirs of the rest.

The next morning we distinctly perceived the black mountain; and the idea we had formed of it made it appear still more dreadful and horrid than it really was. About mid-day we found ourselves so near it, that we began to perceive what the pilot had fore-

told. We saw the nails, and every other piece of iron belonging to the vessels, fly towards the mountain, against which, by the violence of the magnetic attraction, they struck with a horrible noise. The vessels then immediately fell to pieces and sunk to the bottom of the sea; which was so deep in this place, that we could never discover the bottom by sounding. All my people were lost; but God had pity upon me, and suffered me to save myself by laying hold of a plank which was driven by the wind directly to the foot of the mountain. I did not experience the least harm, and had the good fortune to land in a place where there were steps which led to the summit. I was much rejoiced at sight of these steps, for there was not the least piece of land either to the right or left, upon which I could have set my foot to save myself. I returned thanks to God, and invoking his holy name, began to ascend the mountain. The path was narrow, and so steep and difficult, that had the wind been at all violent, it must have blown me into the sea. I arrived at last at the summit without any accident; and entering the dome, I prostrated myself on the ground, and offered my thanks to God for the favour he had shown me.

I passed the night under this dome; and while I was asleep, a venerable old man appeared to me, and said, "Agib, attend; when you awake, dig up the earth under your feet, and you will find a brazen bow with three leaden arrows, manufactured under certain constellations, in order to deliver mankind from many evils which continually menace them. Shoot these three arrows at the statue; the man will then fall into the sea, and the horse at your feet, which you must bury in the same spot from whence you take the bow and arrows. This being finished, the sea will begin to be agitated, and will rise as high as the foot of the dome at the top of the mountain. When it shall have risen thus high, you will see a

small vessel come towards the shore with only one man in it, who holds an oar in each hand. This man will be of brass, but different from the one that was overthrown. Embark with him without pronouncing the name of God, and let him conduct you. In ten days he will have carried you into another sea, where you will find the means of returning to your own country in safety ; provided, as I have already told you, you forbear from mentioning the name of God during the whole of your voyage."

Such was the discourse of the old man. As soon as I was awake, I got up much consoled by this vision, and did not fail doing as the old man had ordered me. I uncovered the bow and the arrows, and shot them at the statue. With the third arrow I overthrew the man, who fell into the sea, while the horse lay at my feet. I buried it in the place where I found the bow and arrows, and while I was doing this, the sea rose by degrees till it reached the foot of the dome on the summit of the mountain. I perceived a vessel at a distance coming towards me. I offered my benedictions to God at thus seeing my dream in every respect proving a reality. The vessel at length approached the land, and I saw in it a man made of brass as had been described. I embarked, and took particular care not to pronounce the name of God. I did not even utter a single word. When I had sat down, the brazen figure began to row from the mountain. He continued doing so without intermission till the ninth day, when I saw some islands, which made me hope I should soon be free from every danger that I dreaded. The excess of my joy made me forget the order that had been given me as a security, "Blessed be God," I cried out, "God be praised."

I had hardly finished these words, when both the vessel and brazen man sunk to the bottom. I remained in the water, and swam during the rest of

the day towards the nearest island. The night, which came on, was exceedingly dark: and as I no longer knew where I was, I continued swimming at a venture. My strength was at last quite exhausted, and I began to despair of being able to save myself, when the wind having much increased, a wave as large as a mountain, threw me upon a flat shallow place, and on retiring left me there. I immediately made haste to get farther on land for fear another wave should come and carry me back. The first thing I then did, was to undress and wring the water out of my clothes, and spread them upon the sand, which was still warm from the heat of the preceding day.

The next morning, as soon as the sun had quite dried my dress, I put it on, and began to reconnoitre; and tried to discover where I was. I had not walked far, before I found out I was upon a small desert island, very pleasant, and where there were many sorts of fruit-trees as well as others; but I observed, that it was at a considerable distance from the main land, which rather lessened the joy I felt at having escaped from the sea. I nevertheless trusted in God to dispose of my fate according to his will: soon afterwards I discovered a very small vessel, which seemed to come full sail directly from the main land, with her prow towards the island where I was. As I had no doubt they were coming to anchor here, and as I knew not what sort of people they might be, whether friends or enemies, I determined at first not to show myself. I got up therefore, into a very thick tree, from whence I could examine their countenances without danger. The vessel soon sailed up a small creek or bay, where ten slaves landed with a spade and other instruments in their hands, for the purpose of digging the earth. They went towards the middle of the island, where I observed them stop and dig up the earth for some time; and by their actions they appeared to me to lift up a trap-door. They immediately returned to the vessel, from



which they landed many sorts of provisions and furniture, and each taking a load, they carried them to the place where they had before dug up the ground. They then seemed to descend, which made me conjecture there was a subterraneous place. I saw them once more go to the vessel, and come back with an old man, who brought with him a youth, seemingly well made, and about fourteen or fifteen years old. They all descended at the spot where the trap-door had been lifted up. After they came out again, they shut down the door and covered it with earth as before; and then returned to the creek where their vessel lay; but I observed that the young man did not come back with them, whence I concluded that he remained in the subterraneous place. This circumstance very much excited my astonishment.

The old man and the slaves then embarked, and hoisting the sails, made way for the main land. When I found the vessel had got so far off that I could not be perceived by the crew, I came down from the tree and went directly to the place where I had seen them dig away the earth. I now did the same thing, and at last discovered a stone, two or three feet square. I lifted it up, and found that it concealed the entrance to a flight of stone stairs. I descended, and at the bottom perceived that I was in a large chamber, the floor of which was covered with a carpet, as was also a sofa and some cushions with a rich stuff, where I saw a young man sitting down with a fan in his hand. I distinguished all these things by the light of two torches, as I did also the fruits and pots of flowers which were near him. At the sight of me the young man was much alarmed; but in order to give him courage, I said to him on entering, "Whoever you are, fear nothing, sir: a king, and the son of a king, as I am, is not capable of doing you any injury. On the contrary, you may esteem it as a most fortunate circumstance that I am come

here to deliver you from this tomb, where you seem to me to have been buried alive; but for what reasons I am unable to tell. What, however, most embarrasses me (for I will not conceal that I have been a witness to every thing that has passed since you landed on this island,) and what I cannot understand is, that you seem to have suffered yourself to have been buried here without making any resistance."

The young man was much encouraged by this speech, and requested in a pleasing manner that I would take a seat near him. As soon as I was seated he said, "I am about, prince, to inform you of a circumstance, the singular nature of which will very much surprise you.

"My father is a jeweller, who has acquired, by his industry and skill in his profession, a very large fortune. He has a great number of slaves and factors, who make many voyages for him in his own vessels. He has also correspondents in many courts, which he supplies with all the precious stones and jewels they have occasion for. He had been married a long time without having any children, when one night he dreamed that he should have a son, whose life, however, would be but short. This dream, when he awoke, gave him great uneasiness. Some time after this, my mother informed him that she was with child and the very time when she thought she had conceived, agreed exactly with my father's dream. At the end of nine months I was born, to the great joy of all the family. My father having observed with the greatest exactness the moment of my birth, consulted the astrologers, who answered, "Your son shall live without any accident or misfortune till he is fifteen, but he will then run a great risk of losing his life, and will not escape from it without much difficulty. If, however, he should have the good fortune not to perish, his life will continue many years. About this time too," they added, "the equestrian statue of brass which stands on the top of

the loadstone mountain will be overthrown by prince Agib, the son of king Cassib, and fall into the sea ; and the stars also discover that fifty days afterwards your son will be killed by that prince.

“ As this prediction agreed with my father’s dream, he was very much struck and afflicted by it. He did not, however, omit taking the greatest care of my education till the present moment, which is the fifteenth year of my age. He was yesterday informed that ten days ago the brazen figure was overthrown by the prince whom I mentioned to you : and this intelligence cost him so many tears and alarms, that he hardly looks like the same man.

“ Upon this prediction of the astrologers, my father tried every means to deceive my horoscope, and preserve my life. For a long time past he has taken the precaution to have this habitation built, in order to conceal me for the fifty days after he learnt that the statue had been overthrown. It was on this account, that as soon as he knew what had happened ten days since, he came here for the purpose of concealing me during the forty days that remain ; and he has promised, at the expiration of that time, to come and take me back. As for myself,” he added, “ I have the greatest hopes, for I do not believe that prince Agib will come and look for me under ground in the midst of a desert island. This, my lord, is all I had to inform you of.”

While the son of the jeweller was relating his history to me, I inwardly laughed at those astrologers, who had predicted that I should take away his life ; and I felt myself so very unlikely to verify their prediction, that he had scarcely finished speaking before I exclaimed with transport, “ Have confidence, my dear sir, in the goodness of God, and fear nothing. Esteem it only as a debt you had to pay, and that from this hour you are free from it. I am delighted at finding myself so fortunate as to be here,

after having been shipwrecked, in order to guard you against those who would attempt your life. I will not quit you for a moment during the forty days which the vain and absurd conjectures of the astrologers have made you apprehensive of. During this time, I will render you every service in my power, and afterwards I will take advantage, with your and your father's permission, of embarking in your vessel, in order to return to the continent; and when I shall have got back to my kingdom, I shall never forget the obligation I am under to you, and will endeavour to prove my gratitude by every means in my power."

I encouraged him by this discourse, and thus gained his confidence. I took care, from the fear of alarming him, not to inform him that I was the very person whom he dreaded; nor give him the least suspicion of it. We conversed about various things till night; and I easily discovered that the young man possessed a sensible and well-informed mind.—We eat together out of his store of provisions, which were so abundant that they would have lasted more than the forty days, had there been other guests beside myself. We continued our conversation some time after supper, and then retired to rest.

When he got up the next morning, I presented him with a bason and some water. He washed himself while I prepared the dinner, which I served up at a proper time. After our repast, I invented a sort of game to amuse us, not only during that day, but for the following. I prepared the supper in the same way I had done the dinner; we then supped and retired to rest, the same as the preceding day.

We had sufficient time to contract a friendship for each other. I perceived that he had an inclination for me, and on my side the regard was so strong, that I often said to myself, "the astrologers who have predicted to the father, that his son should be

slain by my hands were impostors, for it was impossible I could commit so horrid a crime." In short, we passed thirty-nine days in the pleasantest manner possible in this subterraneous habitation.

At length the fortieth arrived. The youth, when he was getting up, said to me in a transport of joy which he could not restrain, "Behold me now, prince, on the fortieth day, and thank God and your good society, I am not dead. My father will not fail very soon to acknowledge his obligation, and furnish you with every means and opportunity in his power which may be necessary for you to return to your kingdom. But while we are waiting," added he, "I beg of you to have the goodness to warm some water that I may wash my whole body in the portable bath. I wish to cleanse myself and change my dress, in order to receive my father with the greater propriety." I put the water on the fire, and when it was just warm I filled the portable bath. The young man got in: I both washed and rubbed him myself. He then got out, and went into the bed I had prepared for him, and I threw the cover over him. After he had reposed himself and slept for some time, he said to me, "Oblige me, my prince, and bring me a melon and some sugar. I want to eat something to refresh me."

I chose one of the melons which remained, and put it on a plate, and as I could not find a knife to cut it, I asked the youth if he knew where there was one. "There is one," he replied, "upon the cornice over my head." I looked up and perceived one there; but I strained myself so much in endeavouring to get it, that at the very moment I had it in my hand, my foot by some means got so entangled in the covering of the bed, that I unfortunately fell down on the young man and pierced him to the heart with the knife. He expired the very same instant.

At this sight I cried most bitterly; I beat my head and breast. I tore my habit, and threw myself on the ground in grief and despair, "Alas!" I cried, "a few hours only remained for him to be out of the danger against which he sought an asylum; and at the very moment I thought the danger past, I am become the assassin, and have caused the prediction to come to pass. But I ask thy pardon, O Lord," I added, raising my head and hands towards heaven, "and if I am guilty of his death, I desire to live no longer."

After this misfortune death would have been very acceptable to me, and I should have met it without dread. But we are neither afflicted with evil nor blessed with good fortune always at the moment we may desire it.

In the mean time reflecting that neither my tears nor sorrow could revive the youth, and that as the forty days were now concluding, I should be surprised by the father, I went out of this subterraneous building, and ascended to the top of the stairs. I replaced the large stone over the entrance, and covered it with the earth. I had scarcely finished, when looking towards the main land, I perceived the vessel which was coming for the young man. Meditating what plan I should pursue, I said to myself, "If I let them see me, it is probable the old man will seize me and order his slaves to murder me, when he shall have discovered his son in the state in which I left him. Whatever I could allege in my own justification would never persuade him of my innocence. It is surely better, then, to withdraw myself from his sight, while I have the power, than expose myself to his resentment."

Near the subterraneous cavern there was a large tree, the thick foliage of which seemed to me well adapted for concealment. I immediately got up into it, and had no sooner placed myself so as not to

be seen, than I observed the vessel come to land in the same place it had before done. The old man and the slaves instantly came on shore, and approached the subterraneous dwelling in a manner that showed they had some hopes. But when they saw that the ground had been lately disturbed, they changed colour, especially the old man. They then lifted up the stone and descended the stairs. They called the young man by his name, but no answer was returned. Their fears redoubled. They searched about, and at last found him stretched on his couch with the knife through his heart, for I had not had the courage to draw it out. On seeing this they uttered such lamentable cries that my tears flowed afresh. The old man fainted, and the slaves brought him out in their arms, that he might feel the air, and for this purpose they placed him at the foot of the very tree in which I was. Notwithstanding all their cares, this unfortunate father remained so long in this state, that they more than once despaired of his life,

He at length recovered from this long fainting fit. The slaves then went down and brought up the body of his son, clothed in his finest garments, and as soon as the grave which they made was ready, they put the body in. The old man, supported by two slaves, with his face bathed in tears, threw in the first piece of earth, after which the slaves filled up the grave. This being done, the furniture and remainder of the provisions were put on board the vessel. The old man, overcome with sorrow, was unable to support himself, and was therefore carried to the vessel in a sort of litter by the slaves, and they immediately put to sea. They soon got to a considerable distance from the island, and I lost sight of them.

I now remained alone in the island, and passed the following night in the subterraneous dwelling, which had not been again shut up; and the next day

I took a survey of the whole island ; resting in those places most adapted to the purpose whenever I felt myself weary. I passed a whole month in this unpleasant manner ; at the end of which time I perceived the sea considerably diminish, the island appeared to become sensibly larger, and the main land approached nearer. In truth, the water decreased so much, that there was now only a small channel between me and the continent, and I passed over without being deeper than the middle of my leg. I then walked so far on the flat sand, that I was greatly fatigued. I at last reached firmer ground, and was already at a considerable distance from the sea, when I saw before me something that appeared like a large fire. At this I was much rejoiced ; “ For here,” said I to myself, “ I shall certainly find some persons, as a fire cannot light itself.” But as I went nearer, my mistake began to clear up, and I soon found out that what I had taken for a fire was a sort of castle of red copper, from which the rays of the sun were reflected in such a manner as to make it appear in flames.

I stopped near this castle and sat down, as well to consider the beauty of the building, as in some degree to recover from my fatigue. I had not yet bestowed all the attention upon this magnificent house which it deserved, when I perceived ten well-made young men come out for the purpose, as it appeared, of walking ; but what seemed to me more surprising was, that they were all blind of the right eye ; an old man of rather a large stature, whose appearance was very venerable, accompanied them.

I was very much astonished at meeting so many people at the same time who were not only blind of one eye, but had also lost the same eye. While I was endeavouring to discover in my own mind for what purpose, or by what circumstance they were thus collected together, they accosted me ; and showed signs of great joy at seeing me. After the



first compliments had passed, they inquired of me what brought me there: I told them that my history was rather long; but if they would take the trouble to sit down, I would afford them the satisfaction they wished. They seated themselves, and I related to them every thing that had happened to me, from the moment I had left my own kingdom till that instant. This narration greatly excited their surprise. When I had finished my story, they entreated me to come with them into the castle. I accepted their offer, and passing through a long suit of halls, antichambers, saloons, and cabinets, all very well furnished, we came at length to a large and magnificent apartment, where there were ten small blue sofas placed in a circle, but unconnected, which served both to sit on and repose during the day, and also to sleep upon in the night. In the midst of this circle there was another sofa, less raised, but of the same colour, upon which the old man, whom I have spoken of, sat, while the young ones seated themselves upon the other ten. As each sofa held only one person, one of the young men said to me, "sit down, my friend, upon the carpet in the middle of this place; and do not endeavour to inform yourself of any thing that regards us, nor the reason why we are all blind of the right eye; be satisfied with what you see, and do not carry your curiosity any farther. The old man did not remain long seated: he got up and went out, but very soon returned, bringing with him a supper for the ten young men; to each of whom he distributed a certain portion. He gave me mine in the same way, which, like the rest, I eat alone. As soon as it was finished, the old man presented each of us with a cup of wine.

My history appeared to them so extraordinary, that they made me repeat it, when supper was over. This afterwards led to a conversation, which lasted great part of the night. One of the young men now

observing that it was so late, said to the old one, "You see that it is time to retire to rest, and yet you do not bring us what is necessary for us to discharge our duty." At this the old man got up, and went into a cabinet, from whence he brought upon his head ten basons, one after the other all covered with blue stuff; he placed one of them with a torch before each of the young men. They uncovered their basons, in which there were some ashes, some charcoal in powder, and some lamp black. They mixed all these together, and began to rub them over their faces, and smear their countenances until their appearance was very frightful. After they had blacked themselves over in this manner, they began to weep, to make great lamentations, and to beat their head and breast, calling out incessantly all the time, "Behold the consequences of our idleness and debaucheries."

They passed almost the whole night in this strange occupation; at last they gave over, when the old man brought them some water, in which they washed their face and hands. They then took off their dresses, which were much torn, and put on others, so that they did not appear to have been engaged in those extraordinary occupations to which I had been a witness. Judge what was my fear during all this time. I was tempted a thousand times to break the silence which they had imposed upon me, for the purpose of asking them questions: nor could I, during the remainder of the night, get any rest.

The following morning, as soon as we were up, we went out to take the air, and I then said unto them, "I must inform you, gentlemen, that I renounce the law you imposed upon me last night, as I can no longer observe it. You are wise men, and you have given me sufficient reason to believe that you possess an enlarged understanding; yet at the same time I have seen you do things which none

but madmen would be guilty of. Whatever misfortune may happen to me in consequence, I cannot refrain from inquiring for what reason you daubed your faces with ashes, charcoal, and black paint, and how you have all lost an eye. Something very singular must be the cause of this; I entreat you, therefore, to satisfy my curiosity." Notwithstanding such pressing entreaties, they only answered that the inquiries I made did not relate to me, that I had no interest in their actions, and that I might remain in peace. We passed the day in conversing upon different subjects, and, when night approached, we supped separately, as before, and the old man again brought the blue basons, with the contents of which the others anointed themselves; they then wept, beat themselves, and exclaimed, "Behold the consequence of our idleness and our debaucheries." The next day and following night they did the same thing.

I could at last no longer resist my curiosity; and I very seriously entreated them to satisfy me, or inform me by what road I could return to my kingdom; for I told them it was impossible to remain any longer with them and be every night a witness to such an extraordinary sight, if I was not permitted to know the motives that produced it. One of the young men thus answered me for the rest; "Do not be astonished at what we do in your presence: if we have not hitherto yielded to your entreaties, it has been entirely out of friendship for you; and to spare you from the regret of being reduced to the same state in which you see us. If you wish to experience our unfortunate fate you have only to speak, and we will give you the satisfaction you require." I told them, I was determined to know it at all events. "Once more," replied the same young man, "we advise you to restrain your curiosity; for it will cost you the sight of your right eye."—"It is of no consequence," I answered, "and I declare to you, that

if this misfortune does happen, I shall not consider you as the cause of it, but shall lay the blame entirely on myself." Again he represented to me, that when I should have lost my eye, I must not expect to remain with them, even if I had thought of it; as their number was complete, and could not be increased. I told them that it would be a satisfaction to me not to separate myself from such agreeable men as they appeared to be; but still if it were necessary I would submit to it: since whatever might be the consequence I wished them to grant me the satisfaction I required.

The ten young men observing that I was not to be shaken in my resolution, took a sheep and killed it: after they had taken off the skin, they gave me the knife they had made use of, and said, "Take this knife, it will serve you for an occasion of which we will soon inform you: we are going to sew you up in this skin, in which it is necessary you should be entirely concealed. We shall then leave you in this place and retire. Soon afterwards a bird of a most enormous size, which they call a roc, will appear in the air, and taking you for a sheep, will plunge down upon you and lift you up to the clouds: but do not let this alarm you. The bird will soon return with his prey towards the earth, and will lay you down on the top of a mountain. As soon as you shall feel yourself upon the ground, rip open the skin with the knife, and discover yourself. On seeing you, the roc will be alarmed and fly away, leaving you at liberty. Do not stop there, but go on until you arrive at a castle of a most prodigious magnitude, entirely covered with plates of gold, set with large emeralds and other precious stones. Go to the gate, which is always open, and enter. All of us who are here have been in this castle: but we will tell you nothing of what we saw nor what happened to us, as you will learn every thing yourself. The only thing we can inform you of is, that it has cost

each of us a right eye, and the penance of which you were witness is what we are obliged to undergo in consequence of our having been there. The particular history of each of us is full of such wonderful adventures they would make a large book—but we cannot now tell you more.”

As soon as the young man had finished this speech I wrapped myself up in the sheep-skin, and took the knife which they had given me. After they had taken the trouble to sew me up in it, they left me in that place, and retired into their apartment. It was not long before the roc which they had mentioned made its appearance, plunged down upon me, took me up in its talons as if I were a sheep, and transported me to the summit of a mountain. When I perceived that I was upon the ground, I did not fail to make use of the knife. I ripped open the skin, threw it off, and appeared before the roc, who flew away the instant it saw me. This roc is a white bird of an enormous size; its strength is such, that it will lift up elephants from the ground, and carry them to the tops of mountains, where it devours them.

My impatience to arrive at the castle was such, that I lost no time; indeed I made so much haste that I reached it in less than half a day; and I may add, that I found it much more beautiful than it had been described. The gate was open, and I entered into a square court of such vast extent that in it were ninety-nine doors, made of sandal wood and aloes, and one of gold: without reckoning those of many magnificent stair-cases, which led to the upper apartments; and some others which I did not see. The hundred doors I have mentioned, formed the entrances either into the gardens or magazines filled with riches, or into some other places which contained things most surprising to behold.

Opposite to me I saw an open door, through which

I entered into a large saloon, where forty young females were sitting, whose beauty was so perfect, that it was impossible for the imagination to form to itself any thing beyond it. They were all very magnificently dressed; and as soon as they perceived me, they got up, and, without waiting for my paying my compliments, they called out with appearance of great joy, "Welcome, my brave lord, you are welcome;" and one of them speaking for the rest, said, "We have a long time expected a person like you. Your manner sufficiently shows that you possess all the good qualities we could wish, and we hope that you will not find our company either disagreeable or unworthy of you." After much resistance on my part, they forced me to sit down on a place that was more raised than theirs; and when I showed them it was unpleasant to me, they said, "it is your place; from this moment you are our lord, our master, and our judge; we are your slaves, and ready to obey your commands." Nothing in the world could have astonished me more than the desire and the eagerness these females professed to render me every possible service. One brought me some warm water to wash my feet; another threw some perfumed water over my hands; some brought me whatever was necessary to change my dress; and others served up a magnificent collation, while another party presented themselves before me with a glass in their hands, ready to pour out the most delicious wine. All this was done without any confusion, and in such admirable order and such a pleasant way, that I was quite charmed. I eat and drank; after which all the ladies, placing themselves around me, asked me to relate my journey. I gave them an account of my adventures so fully, that it lasted till the beginning of the night. When I had finished the relation of my history to the forty ladies, some of those who were seated nearest to me, waited to entertain me; while others, observing it was night, went out to

seek for lights. They returned with such a prodigious quantity, that they produced almost the brilliancy of day ; but they were arranged with so much symmetry and taste, that we could hardly wish for it.

Some of the other ladies covered the tables with dried fruits, sweetmeats, and whatever else was adapted to excite a desire for drinking ; they also furnished the sideboard with many sorts of wine and liquors, while the remainder of the ladies came with several musical instruments. When every thing was ready, they invited me to sit down at table ; the ladies sat down with me, and we remained there a considerable time. Those who entertained us with the instruments, accompanied them with their voices, and formed a delightful concert. The rest began a sort of ball, and danced in pairs one after the other in the most graceful and elegant manner possible. It was past midnight before all these amusements were concluded. One of the ladies then, addressing me, said, " You are fatigued with the distance you have come to-day, and it is time you should take some repose. Your apartment is prepared ; but before you retire, you are requested to point out from amongst us all, her who most pleases you ; and she is destined to pass the night in your chamber. I answered, " it was impossible to make the choice they required, since they were all equally beautiful and engaging, and worthy both of my respect and services ; and that I could not be guilty of the incivility of preferring any one to the rest."

The lady who had first spoken to me, answered, " We are all very well persuaded of your good intentions, and we are well assured that the fear of giving rise to any jealousy amongst us, is what prevents you, but do not let this stop you, for the happiness of her whom you shall choose will not make us jealous, because we have agreed, that every day each shall have the same honour in her turn, and at

the end of forty days we shall begin again. Choose then freely, and do not waste that time which you ought to give to the repose you stand so much in need of. I was obliged to yield to their entreaties; and I presented my hand therefore to the lady who had spoken for the rest; she immediately gave me hers, and they conducted us to a magnificent apartment. The other ladies then left us there, and retired to their own.

I had hardly finished dressing myself in the morning, before the other thirty-nine ladies came into my apartment, differently adorned from the preceding day. They paid their compliments to me, and made inquiries after my health. They then conducted me to a bath, where they employed themselves in washing me, and rendering me every service I wanted, although contrary to my inclination; and when I came out, they brought me another dress still more magnificent than the first. We passed the greatest part of the day at table, and when the hour of retiring came, they again entreated me to make choice of another amongst them, to remain as my companion. In short, madam, not to tire you by repeating the same thing over again, I may tell you at once, that I passed a whole year with these forty ladies, taking each of them in their turn for my mistress, and that during the whole of this time the voluptuous life I led was not interrupted by the least uneasiness.

I was never more surprised than at the end of the year, when the forty ladies, instead of presenting themselves to me with their accustomed good spirits, and making inquiries after my health, one morning entered my apartment with their countenances bathed in tears. They each came and embraced me, and said, "Adieu, dear prince, adieu, we are now compelled to leave you."

Their tears affected me very much. I entreated



them to inform me of the cause of their grief, and why they were obliged, as they said, to leave me. "In the name of God, my beautiful ladies," I exclaimed, "tell me, I beseech you, is it in my power to console you, or will my aid and assistance prove useless?" Instead of answering me in a direct manner, they said, "Would to God we had never seen or known you. Many men have done us the honour of visiting us previous to yourself, but no one possessed the elegance, the softness, the power of pleasing, the merit of yourself; nor do we know how we shall be able to live without you." Upon this they renewed their tears. "Amiable ladies," I cried, "do not, I beg of you, keep me any longer in suspense, but tell me the cause of your sorrow?"—"Alas!" answered they, "what else could afflict us but the necessity of separating ourselves from you. Perhaps we shall never meet again. Yet still, if you really wished it, and had sufficient command over yourself for the purpose, it is not absolutely impossible to us to rejoin you."—"In truth, ladies," I replied, "I do not at all understand what you mean; speak, I conjure you, more openly."—"Well then," said one of them, "to satisfy you, we must inform you we are all princesses and the daughters of kings. You have seen in what manner, and under what conditions, we live here; but at the end of each year we are compelled to absent ourselves forty days, to fulfil some duties which cannot be dispensed with; but which we are not at liberty to reveal; after this, we again return to this castle. Yesterday the year finished, and to-day we must leave you. This is the great cause of our affliction. Before we go, we will give you the keys of every thing; and particularly of the hundred doors, within which you will find ample room to gratify your curiosity and amuse your solitude during our absence. But for your own sake, and for our particular interest, we entreat you to refrain from

opening the golden door. If you do open it, we shall never see you again ; and the fear we are in lest you should, increases our sorrow. We hope you will profit by the advice we have given you. Your repose, your happiness, nay your life, depends upon it, therefore be careful. If you indiscreetly yield to your curiosity, you will also do us a considerable injury. We conjure you, therefore, not to be guilty of this fault, and to afford us the consolation of finding you here at the end of the forty days. We would take the key of the golden door with us, but it would be an offence to such a prince as you are, to doubt your circumspection and discretion."

This speech affected me very sensibly. I made them understand that their absence would cause me much pain, and thanked them very much for the good advice they gave me. I assured them I would profit by it ; and would perform things much more difficult if it would procure me the happiness of passing the remainder of my life with ladies of such rare and extraordinary merit. We took the most tender leave of each other ; I embraced them all ; and they departed from the castle, in which I remained quite alone.

The pleasantness of their company, good living, concerts, and various amusements, had so entirely engrossed my time during the whole year, that I had nor the least opportunity, nor indeed inclination, to examine the wonders that were contained in this enchanted palace. I had not even paid any attention to the multitude of extraordinary objects which were continually before my eyes ; so much was I taken up with the charms and accomplishments of the ladies, and the pleasure I felt at finding them always employed in endeavouring to amuse me. I was very much afflicted at their departure ; and although their absence was to last only forty days, this time, when deprived of their society, seemed to me an age.

I determined in my own mind to attend to the advice they had given me, not to open the golden door; but as I was permitted, with that one exception, to satisfy my curiosity, I took the keys belonging to the others, which were regularly arranged, and opened the first door. I entered a fruit-garden, to which I thought nothing in the world was comparable; not even that which our religion promises us the enjoyment of after death. The admirable order and arrangement in which the trees were disposed, the abundance and variety of the fruits, many of which were unknown to me, together with their freshness and beauty, and the elegant neatness apparent in every spot, ravished me with astonishment. I must not either neglect to inform you that this delightful garden was watered in a most singular manner: small channels cut out with great art and regularity, and of different sizes, conveyed the water in great abundance to the roots of some trees which required it in order to send forth their first leaves and flowers; while others, whose fruits were already set, received it with a more sparing hand; and those where the fruit was much swelled had still less, while a fourth sort, having the fruit come to its full size, had just what was sufficient to ripen it. The size also, which all the fruits acquired, very much exceeded what we are accustomed to observe in our gardens. Besides which, these channels that conducted the water to the trees on which the fruit was ripe, had barely enough to preserve it in the same state without decaying it.

I could not sufficiently examine and admire so beautiful a spot; and I should never have left it if I had not from this beginning conceived a still higher idea of the things which I had not yet seen. I returned with my mind full of the wonders I had beheld. I then closed that door, and opened the next.

In the place of a fruit-garden I now discovered one of flowers, which was not in its kind less singular. It contained a spacious parterre, not watered with such abundance as the preceding, but with greater skill and management, as it did not supply each flower with more than it wanted. The rose, the jessamine, the violet, the narcissus, the hyacinth, the anemone, the tulip, the ranunculus, the carnation, the lily, and an infinity of other flowers, which in other places bloom at various times, come all into flower at once in this spot; and nothing can be softer than the air you breathe in this garden.

I then opened the third door, where I discovered a very large aviary. It was paved with different coloured marbles, of the finest and least common sort. The cages were of sandal-wood and aloes; and contained a great number of nightingales, goldfinches, canaries, larks, and other birds, whose notes were sweeter and more melodious than any I had ever heard before. The vases which contained their food and water, were of jasper or the most valuable agate. This aviary also was kept with the greatest degree of neatness; and from its vast extent I conceive that it would employ not less than a hundred persons to keep it in the state it then was; and yet no one appeared either here or in the other gardens, in none of which did I observe a single weed that was noxious, nor the least superfluous thing that could offend the sight.

The sun was already set, and I retired much delighted with the warbling of the multitude of birds, which were then flying about to find the most commodious place to perch and enjoy the repose of the night. I went back to my apartment, and determined to open all the other doors on the succeeding days, except the hundredth. The next day I did not fail to go to the fourth door and open it. But if that which I had seen on the foregoing days was

capable of surprising me, what I now beheld put me in ecstasy. I first entered into a large court, surrounded by a building of a very singular sort of architecture, of which, to avoid being very prolix, I will not give you a description.

This building had forty doors, all open: each of which was an entrance into a sort of treasury, containing more riches than many kingdoms. The first contained large quantities of pearls, and what is almost incredible, the most valuable, which were as large as pigeons' eggs, were more numerous than the smaller. The second was filled with diamonds, carbuncles, and rubies; the third with emeralds; the fourth contained gold in ingots; the fifth gold in money; the sixth ingots of silver; and the two following silver money. The rest were filled with amethysts, chrysolites, topazes, opals, turquoises, hyacinths, and every other sort of precious stone we are acquainted with; not to mention agate, jasper, cornelian, and coral, both in branches and whole trees, with which one apartment was entirely filled. Struck with surprise and admiration at the sight of all these riches, I exclaimed, "It is impossible that all the treasures of every potentate in the universe, if they were collected in the same spot, can equal these! How happy am I in possessing all these treasures as well as such amiable princesses!"

I will not detain you, madam, by giving you an account of all the wonderful and valuable things which I saw on the following days; I will only inform you that it took me up nine and thirty days in opening the ninety-nine doors, and in admiration of every thing that offered itself to my view. There now remained only the hundredth, which I was forbidden to touch. The fortieth day since the departure of the charming princesses now arrived. If I had been able, only for that one day, to have had the power over myself I ought to have had, I

should have been the happiest instead of the most miserable of men. They would have returned the next day, and the pleasure I should have experienced in receiving them, ought to have acted as a restraint upon my curiosity ; but through a weakness which I shall never cease to lament, I yielded to the temptation of some demon, who did not suffer me to rest till I had subjected myself to the pain and punishment I have since experienced.

I opened the fatal door, though I had promised not to attempt it. Before I even set my foot within-side, a very agreeable odour struck me, but so powerful it made me faint. I soon however recovered, but instead of profiting by such warning, instantly shutting the door and giving up all idea of satisfying my curiosity, I entered ; having first waited till the odour was lessened and dispersed through the air. I then felt no inconvenience from it. I found a very large and vaulted room, the floor of which was strewed with saffron. It was illuminated with lights made of aloe-wood and ambergris, and placed on golden stands : these afforded a strong smell. The brightness caused by these was still farther heightened by many lamps of silver and gold, which were filled with oil composed of many perfumes.

Among the numerous objects which attracted my attention, was a black horse, the best formed and most beautiful that ever was seen. I went close to it in order to observe it more attentively. The saddle and bridle which were on it were of massive gold, richly worked. On one side of its manger there was clean barley and sesame, and the other was filled with rose-water ; I then took hold of its bridle, and led it towards the light to examine it the better. I mounted it and endeavoured to make it go : but as it would not move, I struck it with a switch which I had found in its magnificent stable. It had hardly felt the stroke before it began to neigh

in a most dreadful manner; then spreading its wings, which I had not till that moment perceived, it rose so high in the air, that I lost sight of the ground. I now thought only of holding fast on its back; nor did I experience any injury, if I except the great terror with which I was seized. At length it began to descend towards the earth, and lighted upon the terraced roof of a castle; then, without giving me time to get down, it shook me so violently that I fell off behind, and with the end of its tail it put out my right eye.

This was the way I became blind, and the prediction of the ten young lords was now instantly brought to my recollection. The horse itself immediately after spread its wings, took flight, and disappeared. I rose up, much afflicted at the misfortune which I had thus voluntarily brought upon myself. I traversed the whole terrace, keeping my hand up to my eye, as I experienced very considerable pain from the stroke. I then went down, and came to a saloon, which I immediately recognised from observing ten sofas disposed in a circle, and a single one in the middle less elevated: it was in fact in the very castle whence I had been carried up by the roc.

The ten young lords were not in it at that time. I however waited, and it was not long before they came, accompanied by the old man. They did not seem at all astonished at seeing me, nor at observing I had lost my right eye. "We are very sorry," they said, "we cannot congratulate you on your return in the manner we could have wished; but you know we were not the cause of your misfortune."—"It would be," I replied, "very wrong in me to accuse you of it: I brought it entirely upon myself, and the fault lies with me alone."—"If the unfortunate," answered they, "can derive any consolation from knowing that others are in the same situation, we can afford you that satisfaction, Whatever may

have happened to you, be assured we have experienced the same. We have equally enjoyed every species of pleasure for a whole year; and we should have continued in the enjoyment of the same happiness if we had not opened the golden door during the absence of the princesses. You have not been more prudent than we were, and you have experienced the same punishment. We wish we could receive you into our society to undergo the same penance we are performing, and which we know not the duration of; but we have before informed you of the motives which prevent us. You must therefore take your departure, and go to the court of Bagdad, where you will meet with the person who will be able to decide your fate." They pointed out the road I was to follow; I then took my leave and departed.

During my journey, I shaved my beard and eyebrows, and put on the habit of a calender. I was a long time on the road, and it was only this evening that I arrived in this city. At the entrance of one of the gates I encountered these two calenders, my brethren, who were equally strangers with myself. We were all much surprised with each other, at the singular circumstance of having each lost our right eye. We had not, however, much leisure to converse on the subject of our mutual disgraceful misfortune. We had only time, madam, to implore your assistance, and which you have so generously afforded us.

When the third calender had finished the recital of his history, Zobeidè, addressing herself both to him and his brethren, said, "Depart; you are all three at liberty to go wherever you please."—"Pardon, madam," answered one of them, "we beg of you, our curiosity, and permit us to stay and hear the adventures of these gentlemen who have not yet



spoken. The lady then turned to the side where the caliph, the vizier Giafar, and Mesrour, of whose real situation and character she was still ignorant, were, and desired each of them to relate his history.

The grand vizier, Giafar, who was always prepared to speak, immediately answered Zobeidè. "In order to obey you, madam," said he, "we have only to repeat to you what we already related before we entered. We are," he continued, "merchants of Moussoul, and we are come to Bagdad for the purpose of trading with our merchandise, which we have placed in the warehouses belonging to the khan where we live. We dined to-day together, with many others of our profession, at a merchant's of this city, who, after treating us with the most delicate viands and finest wines, had ordered a company of male and female dancers, and a set of musicians, both vocal and instrumental. The great noise and uproar which we all made, attracted the notice of the watch, who came and arrested many of the guests, but we had the good fortune to escape. As, however, it was so very late, and the door of our khan would be shut, we knew not where to go to. It happened accidentally, that we passed through your street, and as we heard the sounds of pleasure and gaiety within your walls, we determined to knock at the door. This is the only relation we have to make, and which we have done according to your commands."

Zobeidè, after listening to this narration, seemed to hesitate on what she should say; which the three calenders observing, they entreated her to be equally generous to the three pretended merchants of Mous-soul, as she had been to them. "Well then," she cried, "I agree to it. I wish all of you to be under the same obligation to me. I will therefore do you this favor, but it is only on condition that you instantly quit this house, and go wherever you please.

Zobeidè gave this order in a tone of voice, that showed she meant to be obeyed: the caliph, the vizier, Mesrour, the three calenders, and the porter, therefore, went away without replying a word; for the presence of the seven armed slaves served to make them very respectful. They had no sooner left the house, and the door was shut, than the caliph said to the three calenders, at the same time without letting them know who he was, "What, gentlemen, as you are strangers, and but just arrived in this city, do you intend to do? and which way do you think of going, as it is not yet day-light?"—"This very thing, sir," answered they, "much embarrasses us."—"Follow us, then," replied the caliph, "and we will relieve you from this difficulty." He then whispered his vizier, and ordered him to conduct them to his own house, and bring them to the palace in the morning. "I wish," added he, "to have their adventures written; for they are worthy of a place in the annals of my reign."

The vizier Giafar carried the three calenders home; the porter went to his own house, and the caliph, accompanied by Mesrour, returned to his palace. He retired to his couch, but his mind was so entirely occupied by all the extraordinary things he had both seen and heard, he was unable to close his eyes. He was particularly anxious to know who Zobeidè was, and the motives she could possibly have for treating the two black dogs so ill; and also the reason that Aminè's bosom was so covered with scars. The morning at length broke while he was still engaged with these reflections. He immediately got up, and went into the room where he held his councils; he then gave audience, and seated himself on his throne.

It was not long before the grand vizier arrived, who directly went through the usual ceremonies of respect. "Vizier," said the caliph to him, "the

business which is now before us is not very pressing ; that of the three ladies and the two black dogs is of more consequence, nor will my mind be free from agitation till I am fully informed of every thing that has caused me so much astonishment. Go and order these ladies to attend, and at the same time bring back the three calenders with you. Begone, and remember I am impatient for your return."

The vizier, who was well acquainted with the quick and violent disposition of his master, hastened to obey him. He arrived at the house of the ladies, and informed them, with as much politeness as possible, of the orders he had received to conduct them to the caliph ; but did not hint at any thing relative to what passed the night before.

The ladies immediately put on their veils, and went along with the vizier, who, in passing his own door, called for the calenders. They had just learnt that they had before seen the caliph, and had even spoken to him without even knowing it was he. The vizier brought them all to the palace, and executed his commission with so much diligence, that the caliph was perfectly satisfied. This prince ordered the ladies to stand behind the door-way, which led to his own apartment, in order to preserve a certain decorum before the officers of his household. He kept the three calenders near him, who made it sufficiently apparent, by their respectful behaviour, that they were not ignorant in whose presence they had the honour to appear.

When the ladies were seated, the caliph turned himself towards them, and said, " When I inform you, ladies, that I introduced myself to you last night, disguised as a merchant, I shall without doubt cause you some alarm : you are afraid, probably, that you offended me, and you think, perhaps, that I have ordered you to come here only to show you some marks of my resentment ; but be of good cou-

rage, and be assured that I have forgotten what is past, and that I am even very well satisfied with your conduct. I wish that all the ladies of Bagdad were possessed of as much sense as I have observed in you. I shall always remember the moderation with which you conducted yourselves after the incivility we were guilty of towards you. I was then a simple merchant of Moussoul, but I am now Haroun Alraschid, the seventh caliph of the glorious house of Abbas, which holds the place of our great prophet. I have ordered you here only for the sake of being informed who you are, and to inquire of you for what reason one of you, after having ill-treated the two black dogs, wept with them. Nor am I less curious to learn why the bosom of another became so covered with scars."

Though the caliph pronounced these words very distinctly, and the three ladies understood them very well, the vizier Giafar, as was the custom, did not fail to repeat them. The prince had no sooner encouraged Zobeidè by this speech, which he addressed to her, than she gave him the satisfaction he required, in the following manner.

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## THE HISTORY

OF ZOBEIDÈ.

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COMMANDER of the Faithful, the history which I am going to relate to your majesty is, probably, one of the most surprising you have ever heard. The two black dogs and myself are three sisters by the same mother and father; and I shall, in the course of my narration, inform you by what strange accident they have been transformed into these animals. The two ladies who live with me, and who are now here, are also my sisters by the same father, but by a different mother. She, whose bosom is covered with scars, is called Aminè; the name of the other is Safiè; and I am called Zobeidè.

After the death of our father, the estate which he left us was equally divided amongst us. When my two half-sisters had received their share, they went and lived with their mother; my other two sisters and I remained with ours, who was still alive, and who, when she died, left a thousand sequins to each of us. When we had received what belonged to us, my two elder sisters, for I am the youngest, married. They of course went to live with their husbands, and left me alone. Not long after their marriage, the husband of my eldest sister sold ever thing he possessed, both of estate and moveables, and with the money he thus got together, and with what he received also with my sister, they both of them went over to Africa. Her husband there squandered away, in good living and dissipation, not only all his own fortune, but also that which my sister brought

him. At length, finding himself reduced to the greatest distress, he found out some pretext for a divorce, and drove her from him.

She returned to Bagdad, but not without suffering almost incredible evils during so long a journey. She came to seek a refuge at my house in a state so deserving of pity, that she would have excited it even in the most obdurate hearts. I received her with every mark of affection she could expect from me; I inquired of her how she came to be in so wretched a condition; she informed me with tears in her eyes of the bad conduct of her husband, and of the unworthy treatment she had experienced from him. I was affected at her misfortunes, and mingled my tears with hers. I then made her go to the bath, and supplied her from my own wardrobe; this being done, I addressed these words to her: "You are my eldest sister, and I shall always look upon you as a mother. During your absence, God has caused the little fortune which has fallen to my lot to prosper; and the occupation I have followed has been that of breeding and bringing up silk-worms. Be assured, that every thing I possess is equally yours, and that you have the same power of disposing of it as myself."

From this time we lived together in the same house for many months in perfect harmony. We often talked about our other sister, and were much surprised at never hearing any thing of her. At last she unexpectedly arrived, and in as miserable a state as the eldest had done. Her husband had ill-treated her in a similar manner, and I received her with the same kindness.

Some time after this, both my sisters, under the pretence, as they said, that they were a considerable burden to me, informed me that they had thoughts of marrying again. I told them, that if the only reason for this intention was the idea of

being an expense to me, I begged they would continue to live with me without thinking of that, as my income was sufficient for us all three to live in the style and manner suitable to our condition ; but I added, “ I really think you wish to marry again. If that be the fact I am, I own, very much astonished at it. How can you, after the experience you have had of the small degree of satisfaction and comfort attached to that state, ever think of it a second time ? You must be very well aware, that it is not common to meet with a virtuous and good husband. Believe me, it is better to continue to live together, and much the most agreeable.”

Every thing I said to them was without effect.— They had determined in their own minds to marry, and they executed their intentions. At the end, however, of a few months, they came again to me, and made a thousand excuses for not having followed my advice. “ You are, it is true, our youngest sister,” they said, “ but you possess more sense than we do. If you will once more receive us into your house, and only consider us as your slaves, we will never again be guilty of such a fault.”—“ My dear sisters,” answered I, “ my regard for you is not changed since last we parted. Return, and enjoy with me whatever I possess.” I embraced them, and we lived together as before.

A year passed, and we continued on the best terms. Observing, that God had blessed my small fortune, I determined to make a sea voyage, and risk some part of it in a commercial speculation. With this view I went with my two sisters to Balsora, where I purchased a vessel ready for sea, which I loaded with the merchandize I had brought with me from Bagdad. We set sail with a favourable wind, and soon reached the Persian gulf. When we were in the open sea, we steered directly for India : and after twenty days sail, we made land. The first that

appeared was a very high mountain, at the foot of which we perceived a town, of considerable beauty and magnitude. As the wind was fresh, we soon arrived in the harbour, where we cast anchor.

I was too impatient to wait till my sisters were ready to accompany me ; I therefore disembarked by myself, and went directly to the gate of the town. I observed rather a numerous guard, most of them sitting down, and others, who were standing with clubs in their hands. But the aspect of all of them was so hideous, it frightened me. I saw, however, they did not stir, and even that their eyes were motionless. This gave me courage, and on approaching still nearer to them, I perceived they were all petrified. I then entered the town, and passed through several streets, in all of which I observed men in every attitude, but they were without motion, and absolutely turned to stone. In the quarter of the town where the merchants resided, I found many shops shut up ; and in some that were open I perceived other men, who were also petrified. I looked up towards the chimneys, and as I perceived no smoke, I concluded that those who were in the houses were exactly in the same situation as every one in the streets, and that all the inhabitants were changed into stone.

Having arrived at a large open place in the middle of the town, I discovered a great gate, covered with plates of gold, the two folding-doors of which were open ; a silk curtain seemed drawn before it, and I could perceive a lamp suspended from the inside of the gate. After having considered this building some time, I did not doubt but it was the palace of the prince to whom this country belonged. Having been much astonished at not meeting with any one living person, I went in there, through the hopes of discovering some one. I drew aside the curtain ; and my astonishment was much increased, when I saw



in the vestibule a number of porters, or guards, some of them standing, others sitting down, and every one of them petrified.

I passed on to a large court, where there were many people: some seemed in the very act of going out, and others of entering; nevertheless they all remained in the same place, since they also were turned to stone, in the same manner as those which I had before seen. I passed on to a second court, and from thence to a third; but they were both deserted, and a sort of horrid silence reigned throughout the place. Having advanced to a fourth court, I saw opposite to me a very beautiful building, the windows of which were shut with a trellis of massive gold. I concluded, that this was the apartment of the queen. I entered, and going into a large hall, I saw many black petrified eunuchs; I immediately passed on, and went into a chamber very richly decorated, in which I perceived a lady, who was also transformed to stone: I knew that this was the queen, by a crown of gold which she had upon her head; and by a necklace of pearls, which were as large and round as small nuts. I examined them very nearly, and thought I had never seen any more beautiful.

I continued to admire, for some time, the riches and magnificence of this apartment, and above all the carpet, the cushions, and a sofa, which was covered with Indian stuff, of a gold ground, upon which there were the figures of men and of animals in silver, of very superior workmanship. From the chamber of the petrified queen I passed on through many other magnificent apartments, of various descriptions, until I came to one of an immense size, in which there was a throne of massive gold, raised a few steps above the floor, enriched with large emeralds. Upon the throne there was a bed formed of very rich stuff, round which there was a border of

pearls; but what surprised me more than all the rest, was a very brilliant light, which seemed to issue from above the bed. I was curious to discover what was the cause of it; I ascended therefore, and leaning my head forward, I perceived upon a small stool, a diamond as large as an ostrich's egg, and so perfect, that I could discover no defect in it. It sparkled so much, that I could scarcely support the brilliancy of it, when I looked at it by day-light.

There was a bolster upon each side of the bed, and a large lighted torch, the use of which I did not understand. This circumstance, however, led me to conclude, that there was some one alive in this superb palace; for I could not suppose, that these torches could continue burning of themselves. Many other singularities struck my attention in this chamber; but the diamond alone, which I have just mentioned, rendered it inestimable.

As all the doors were either wide open or only just pushed close, I passed through still more apartments, as beautiful as those which I had before seen. I then went to the offices and store-rooms, which were filled with innumerable riches: and I was so much engaged in observing all these wonders that I absolutely forgot myself. I thought neither of my vessel, nor of my sisters, but was anxious only to satisfy my curiosity. In the mean time night came on, and its approach told me it was time to retire. I then wished to go back the same way I came, but it was no easy matter to find it again. I wandered about through the apartments, and finding myself in the large chamber, in which were the throne, the bed, the large diamond, and the lighted torches, I resolved to pass the night there, and early the next morning to go back to my vessel. I threw myself upon the bed, though not without some fear, in recollecting that I was alone in so deserted a place;

and it was this fear, without doubt, which prevented me from sleeping.

It was now about midnight, when I heard a voice like that of a man, who was reading the koran, in the same manner, and in a similar tone, as it was the custom to read it in our temples. This gave me great joy; I immediately got up, and taking a torch to light me, I went on from one chamber to another, on that side whence I heard the voice. I stopped at the door of a cabinet, from which I was sure the voice issued: I laid down the torch on the ground, and looking in through a small opening, it seemed to me to be an oratory. I perceived within it, as in our temples, a sort of niche, which pointed out the way it was necessary to turn, when we repeated our prayers. There were also some lamps suspended, and also two chandeliers containing large candles made of white wax, all of which were lighted.

I perceived, also, a small carpet, spread out in the same manner as those which we spread with us, in order to kneel upon, when we pray. A young man, of a pleasant countenance, was seated upon this carpet, and recited, with great attention, from the koran, which lay before him upon a small desk.—Astonished and delighted at this sight, I endeavoured to account how it happened that he was the only person alive in a town, where every one else was petrified; and I did not doubt but that there was something very extraordinary in this.

As the door was scarcely shut, I entered, and, placing myself before the niche, I made the following prayer aloud:—

“God be praised, for having granted us so prosperous a voyage: may he continue to favour us with his protection, till we arrive in our own country. Listen to me, O Lord, and grant my prayer.” The young man then cast his eyes upon me, and said,

"I entreat you, my good lady, to tell me who you are, and what has brought you to this desolate town? I will inform you, in return, who I am, what has happened to me, and for what reason the inhabitants of this town are reduced to the condition you have seen; and how it happens also, that I alone am safe, and have escaped so dreadful a disaster."

I related to him, in a few words, whence I came, what had induced me to make this voyage, and how I had fortunately arrived at this port, after twenty days sail. Having said this, I entreated him, in his turn, to fulfil the promise he had made me; and I remarked to him how much I had been struck by the frightful desolation which I had observed in all the places through which I had passed.

"My dear lady," then replied the young man, "have a moment's patience." At these words he shut the koran, put it into a rich case, and laid it in the niche. I took this opportunity to observe him very accurately, and I perceived so much grace and beauty in his countenance, that I felt an emotion I had been, till now, a stranger to. He made me sit down near him, and before he began his relation, I could not refrain from saying to him, with an air by which he might discover the sentiments he had inspired; "It is impossible for any one to wait with more impatience than I do, for the explanation of so many surprising things, which have struck my sight, from the first step I set in this town; nor can my curiosity be too soon gratified: speak, I conjure you, dear object of my soul; tell me by what miracle you alone are alive amidst so many persons, who seem to have died in such an uncommon manner."

"You have made it very apparent, madam, by the prayer you have addressed to Him," replied the young man, "that you are not ignorant of the true God. I am now about to inform you of a remark-

able instance of his greatness and power. You must know, that this city was the capital of a very powerful kingdom, of the same name and title as that of the king, my father. This prince, as well as all his court, the inhabitants of this city, and also all his other subjects, were of the religion of Magi, idolaters of fire, and of Nardoun, the ancient king of the giants, who rebelled against God.

“Although both my father and mother were idolaters, I had in my infancy the good fortune to have a governess, or nurse, who was of the true religion: she was thoroughly acquainted with the koran, could repeat it by art, and explain it perfectly well. “My prince,” she would often say to me, “there is only one true God; take care how you acknowledge and adore any other.” She taught me also to read the Arabic language, and the book which she gave me for this purpose was the koran. I was no sooner capable of understanding it, than she explained to me all the particular points of that admirable book: she made me enter thoroughly into the spirit of it, entirely unknown to my father, and every one besides. She at length died; but it was not before she had given me all the instruction that was necessary to convince me most completely of the truths of the Mussulman religion. After her death, I remained constant and firm in the sentiments and opinions she had instilled into me; and I felt a perfect abhorrence for the god Nardoun, and the worship of fire.

“About three years and a few months ago, a voice, like thunder, was heard on a sudden all over the town, so very distinctly, that no individual lost a single word. The words were these: “INHABITANTS, ABANDON THE WORSHIP OF NARDOUN, AND OF FIRE; AND ADORE THE ONLY GOD, WHO SHOWS MERCY.”

“The same voice was heard three successive years,

yet not one person was converted. On the last day of the third year, between three and four o'clock in the morning, every one of the inhabitants were in an instant transformed into stones; each remaining in the very posture and spot he then happened to be in. The king, my father, experienced the same fate; he was changed to a black stone, as you might see in a part of the palace; and the queen, my mother, experienced a similar transformation.

“I am the only person on whom God has not inflicted this terrible punishment. From this moment I have continued to serve him with greater zeal than ever, and I am well persuaded, my dear lady, that he has sent you for my consolation and comfort. How much do I thank him for his great mercies; for I own to you, that this solitude was become quite distressing.

This narrative, and more particularly the latter part, still farther increased my attachment to the prince. “I can no longer doubt,” I said to him, “that Providence has conducted me to your country for the express purpose of enabling you to leave so melancholy a spot. The vessel in which I arrived, may lead you to conclude, that I am of some consequence in Bagdad, where I have left things of equal value with those I have brought. I can venture to offer you a safe retreat there, till the powerful Commander of the Faithful, the vicar of our great Prophet, whom you are not ignorant of, shall have bestowed upon you all the honours you so well deserve. This illustrious prince resides at Bagdad; and be assured he will no sooner be informed of your arrival in his capital, than you will acknowledge you have not sought his assistance in vain. It is not possible for you to live any longer in a city where every object is become insupportable to you. My vessel is at your service, and you may dispose of it at your pleasure.” He joy-

fully accepted the offer, and we passed the rest of the night in talking of our voyage.

As soon as the morning appeared, we departed from the palace, and went towards the harbour; where we found my sisters, the captain, and my slaves, all in great pain about my safety. After introducing my sisters to the prince, I informed them of the reason that had prevented my return on the preceding day; I related to them also my adventures, how I met the young prince, his history, and the cause of the entire desolation which reigned over the whole of so beautiful a city.

The sailors were many days engaged in landing the merchandize which I had brought with me, and in shipping, in the place of it, the most valuable and precious things we could find in the palace, in silver, in gold, and in jewels. We left behind us all the furniture, and a multitude of articles worked in gold, because we had no room to stow them in. Many vessels would have been necessary to have transported to Bagdad all the riches we saw in this city.

After we had filled the ship with whatever we wished to carry away, we set sail with the wind as favourable as we could wish; having first taken in such a supply of provisions and water as we judged sufficient for our voyage. Of the former indeed there yet remained a considerable quantity, which we had brought from Bagdad.

From the commencement of our voyage, the young prince, my sisters, and myself, entertained ourselves very agreeably every day: but alas! this harmony and good humour did not last long. My sisters became jealous of the good understanding which they observed to subsist between the prince and myself: and in a malicious manner asked me what I intended to do with him, when we arrived at Bagdad. I was very well aware, that they put this question to me

only for the purpose of discovering my sentiments. I therefore pretended to give the matter a pleasant turn, and jocosely told them I intended to make him my husband ; then turning directly to the prince, I said to him, "I entreat you, my prince, to accede to my plan. As soon as we arrive at Bagdad, it is my intention to offer you my person as the humblest of your slaves, to render you every service in my power, and to acknowledge you as absolute master over my actions."

"Madam," replied the prince, "I know not whether you say this in joke or not ; but with respect to myself, I declare most seriously, before these ladies, your sisters, that I accept from this instant the offer you have now made me, most willingly ; not indeed to consider you in the light of my slave, but as my mistress and wife, and I here claim no power whatever over your actions."—At this speech my sisters instantly changed colour ; and from this moment I observed, that they no longer continued to have the same regard for me as before.

We had already reached the Persian gulf, and were very near Balsora ; where, if the wind proved strong and favourable, I hoped to arrive on the following day. But in the night, while I was fast asleep, my sisters seized that opportunity to throw me into the sea : they treated the prince also in the same manner ; and he was unfortunately drowned. For some moments I supported myself on the surface of the water ; and by good fortune, or rather by a miracle, I afterwards touched the bottom. I advanced forward towards something that appeared very black, and which, as well as the obscurity would suffer me to distinguish, I conjectured to be land. I happily gained the shore, and when the day appeared, I found that I was in a small desert island, about twenty miles from the town of Balsora. I immediately dried my cloaths in the sun, and in walking about I discovered many sorts of fruit, and also a spring of



fresh water. From these circumstances I had great hopes of being able to preserve my life.

I then went and reposed myself in the shade, and while there, I observed a very large and long serpent with wings. It advanced towards me, first moving on one side and then on the other, with its tongue hanging out of its mouth. From this I conjectured it had received some injury. I immediately got up, and perceived that it was pursued by another serpent still larger, who held it fast by the end of its tail, and was endeavouring to devour it. This excited my compassion; and instead of running away, I had the boldness and courage to take up a stone, which I accidentally found near me, and let it fall with all my strength on the larger serpent: I struck it on its head, and crushed it to pieces. The other, finding itself at liberty, immediately opened its wings and flew away. I continued to look for some time at this very extraordinary animal; but having lost sight of it, I again seated myself in the shade in another spot, and fell asleep.

Conceive what was my astonishment, when I awoke, to find close by my side a black woman, of a lively and agreeable expression of countenance, holding by a chain two dogs of the same colour. I immediately sat up, and asked her who she was.—“I am,” she replied, “that serpent which you delivered not long since from its most cruel enemy. I imagined I could not better repay the important services you had rendered me, than by what I have just now performed. I was well acquainted with the treachery of your sisters, and to gratify your revenge, as soon as I was delivered by your generous assistance, I collected together a great many of my companions, who are fairies like myself: we immediately transported all the lading of your vessel to your warehouses at Bagdad; and we then sunk the ship. These two black dogs, which you see here, are your sisters; I

have given them that form ; but this punishment will not be sufficient, and I wish you to treat them in the manner I am going to point out."

At this instant the fairy took both the two black dogs and myself in her arms, and transported us to Bagdad, where I perceived, laid up in my warehouse, all the riches with which my vessel had been laden. Before the fairy left me she delivered to me the two black dogs, and spoke as follows: "I command you, by order of Him who can subvert the seas, and under the penalty of being changed to a similar animal, to inflict upon each of your sisters, every night, one hundred lashes with a whip ; as a punishment for the crime they have been guilty of towards you and the young prince, whom they have drowned." I felt myself obliged to promise to execute what she required.

Every evening from that instant I have, though unwillingly, treated them in the manner your majesty was a witness to last night. I endeavour to express to them, by my tears, with what repugnance and grief I fulfil my cruel duty ; and in all this you may plainly perceive, that I am rather to be pitied than blamed. If there be any thing else that regards me, and of which you may wish to be informed, my sister Aminè, by the recital of her history, will afford you every explanation.

The caliph, after having listened with admiration and astonishment to the adventures of Zobeidè, desired his grand vizier Giafar, to request the agreeable Aminè to explain by what means she became so covered with scars. The latter, addressing herself to the caliph, began her history in the following manner.

## THE HISTORY

OF AMINÉ.

COMMANDER of the Faithful, that I may not repeat those things which your majesty has already been informed of by my sister, I will only mention, that my mother, having taken a house to pass her widowhood in private, first bestowed me in marriage on the heir of one of the richest men in this city.

I had not been married quite a year before my husband died. I thus became a widow, and was in possession of all his property, which amounted to above ninety thousand sequins. The interest only of this sum would have been quite sufficient for me to have passed the remainder of my life with ease and reputation. In the mean time, as soon as the first six months of my mourning were over, I ordered ten different dresses to be made up, which were so very magnificent that each cost me a thousand sequins; and when my year of mourning was finished, I began to wear them.

I was one day quite alone, and employed about my domestic affairs, when they came and told me that a lady wanted to speak with me. I desired them to let her come in. She appeared to be very far advanced in years. On her entrance she saluted me, by kissing the ground, and then rising on her knees, she said, "I entreat you, my good lady, to excuse the liberty which I have taken, in coming to importune you; but the assurance I have received of your charitable disposition is the cause of my boldness. I must

inform you, most honourable lady, that I have an orphan daughter, who is to be married to-day : we are both strangers, and have not the least knowledge of any one in this city. This causes us great anxiety and confusion ; because we wish that the numerous family, with which we are going to be connected, should be acquainted, that we are not altogether unknown and of no respectability and credit. It is for this reason, most charitable lady, that you would lay us under an infinite obligation, if you would honour the nuptials with your presence. If, therefore, you grant us this favour, our own countrywomen will know, that we are not looked upon here as poor wretches, when they shall be informed, that a person of your rank has had the condescension to do us so great an honour. But if, alas ! you reject our petition, how great will our mortification be ; because we know not to whom else to address ourselves !”

The poor lady was in tears during the whole of this speech, which very much excited my compassion. “ My good mother,” replied I, “ do not afflict yourself any more ; I shall be very happy to oblige you in the way you wish. Tell me where I must come to ; I only wish for time sufficient to dress myself properly for such an occasion. The old lady was so overjoyed at this answer, that she would have fallen at my feet and kissed them, if I had not prevented her. “ My dear good lady,” she cried in getting up, “ God will recompense you for the goodness you have shown to those who will always consider themselves as your servants ; he will make your bosom overflow with joy from the reflection of your having been the cause of so much to us. It is not necessary for you to have the trouble of remembering the address, but only that you will have the goodness to go with me in the evening, at the time I shall come and call for you. Adieu, madam,” added she, “ till I have the honour of seeing you again.”

She had no sooner left me, than I went and took that dress I liked best ; also a necklace of large pearls, a pair of bracelets, some rings both for the fingers and ears, of the finest and most brilliant diamonds ; for I, somehow or other, seemed to have a presentiment of what would happen to me.

The evening began to close, when the old lady, with a countenance that expressed great joy, arrived at my house. She kissed my hand, and said, "The parents and relations of my son-in-law are all arrived ; and they are ladies of the first consequence in this city. You may now come, whenever it is agreeable to you ; and I am ready to serve you as a guide. We immediately set out, and she walked before to show me the way. I followed, together with a great number of my female slaves, all properly dressed for the occasion. Having come into a wide street, that had been fresh swept and watered, we stopped at a large door, lighted by a lamp, by the help of which I could distinguish this inscription, written over the door, in letters of gold ; "THIS IS THE CONTINUAL ABODE OF PLEASURES AND OF JOY." The old lady knocked, and the door instantly opened.

They conducted me through a court into a large hall, where I was received by a young lady of incomparable beauty. She came immediately towards me ; and after embracing me, she made me sit next to her on a sofa, over which there was a sort of throne, or canopy, formed of precious wood enriched with diamonds. "You have come here madam," she said to me, "to assist at some nuptials ; but I trust they will belong to different persons from those which you expect. I have a brother, who is one of the best made and accomplished of men. He is so charmed with the description which he has heard of your beauty, that his fate absolutely depends upon you ; and he will be most unfortunate and wretched, if you do not have pity upon him. He is well acquainted

with the situation you hold in the world, and I can assure you that he is not unworthy of your alliance. If my prayers, madam, can have any weight with you, I readily join them to his, and entreat you not to reject the offer which he makes you, of receiving him for your husband."

Since the death of my husband, the idea of marrying again never came into my head; but I did not possess sufficient resolution to refuse so beautiful a person. I had no sooner given my assent to this by my silence, accompanied by a blush, which suffused my cheek, than the young lady clapped her hands; a young man immediately entered, with so majestic an air and so much apparent grace, that I thought myself fortunate in having made so excellent a conquest. He seated himself near me; and I discovered, by the conversation that passed between us, that his merit was still greater than his sister had informed me of.

When she found, that we were very well satisfied with each other, she clapped her hands a second time, and the *cadi* immediately entered, who made a contract for our marriage, signed it, and had it also witnessed by four persons whom he brought with him for that purpose. There was one condition, and it was the only one my new husband required of me; and this was, that I should neither see nor speak to any other man than himself. He then took an oath that if I preserved these terms, I should have every reason to be satisfied with him. Our marriage was then concluded, and thus I became a principal person concerned, when I only thought of being a spectator, and a guest.

About a month after our marriage, having occasion to purchase some silk stuff, I asked leave of my husband to go out and execute this commission. This he immediately granted; and I took with me by way of companion, the old woman of whom I

have already spoken, and who lived in the house, and two of my female slaves.

When we had come to that street in which the merchants reside, the old woman said to me, "Since you are come, my good mistress, to look for silk stuff, I will take you to a young merchant whom I am very well acquainted with here; he has some of every sort; and without, therefore, fatiguing yourself by running from shop to shop, I assure you that at his you will find whatever you may want." I suffered her to conduct me; and we entered a shop, where there was a young merchant, who was very well made. I sat down, and desired him, by means of the old woman, to show me some of the most beautiful silk stuffs that he had. The old woman wished me to make the request myself, but I told her that one of the conditions of our marriage was, not to speak to any man besides my husband; and I did not intend to infringe it.

The merchant showed me a variety of sorts; one of which pleased me more than the rest, and I desired her to ask the price of it. In answer to her, he said, "I will sell it to her for neither silver nor gold; but I will make her a present of it if she will have the condescension to permit me to kiss her cheek." I desired the old woman to tell him, that his proposal was a very rude and impertinent one. But instead of doing what I ordered, she told me she thought that what the merchant required was a matter of no importance; that he did not ask me to speak, but I had only to present my cheek to him, which was merely the business of a moment. My desire to possess the silk was so great, I was foolish enough to follow the old woman's advice. She and my slaves immediately stood up before me, that no person might observe me; I then drew aside my veil, when, instead of kissing me, the merchant gave me such a bite, that the blood flowed from the wound:

The surprise and pain were so great, that I fainted and fell down. I remained for so great a length of time in that state that it afforded the merchant sufficient opportunity to shut up his shop, and make his escape. When I returned to my senses, I perceived my cheek entirely covered with blood. The old lady and my women had the precaution, at the first instant, to cover my face with my veil, so that when the people collected to see what was the matter, they could perceive nothing; but believed it to be only a sudden weakness that had seized me.

The old woman who accompanied me, and who was extremely chagrined at the accident which had happened, endeavoured nevertheless to give me courage. "Indeed, my good mistress," she said to me, "I sincerely ask your pardon. I am the only cause of this misfortune. I carried you to this merchant because he was my countryman, and I could never have thought he would have been guilty of so great a wickedness; but do not afflict yourself; let us lose no time in returning to your house; I will give you a remedy which shall make so perfect a cure in three days, that not the least possible mark, or scar, shall remain." My fainting had rendered me so weak that I could scarcely walk; I, however, contrived to get home, but on entering my chamber I again fainted. In the mean time the old woman applied her remedy, I recovered from the fit, and went immediately to bed.

Night came, and my husband arrived. He perceived that my head was very much wrapped up, and asked me the reason of it. I told him that I had a bad head-ache, which I hoped would have satisfied him, but he took up a taper, and observing that I had a wound on my cheek, "How happened this?" he cried. Now, although I was not guilty of a very great fault, I could not make up my mind to discover the whole affair to him; to enter also into



this detail, seemed to me not the most decorous. I told him that as I was going to purchase the silk I wanted, and which he had given me permission to do, a porter with a bundle of wood had passed so close to me at the corner of a very narrow street, that one of the sticks had grazed my cheek; but that it was a mere trifle.

At this my husband was excessively enraged. "This act," he cried, "shall not remain unpunished; I will to-morrow give an order to the officer of the police, to arrest all these brutes of porters, and hang every one of them." Fearful of occasioning the death of so many innocent people, "Take care, my lord," I cried, how you commit such an act of injustice: I should be very sorry to be the cause of your doing it; and if I were to be guilty of such a crime, I should think myself unworthy of pardon."—"Tell me then, sincerely," he said, "what am I to think of your wound?"

I then related to him that it had been done by a seller of brooms upon his ass, who, as he came behind me, had his head turned on one side, and the ass pushed by me so violently, that I fell down and cut my cheek against a piece of glass."—"This being the fact," added my husband, "the sun shall not have risen to-morrow morning before the grand vizier Giafar shall be informed of this insolence. He shall order the death of every broom-seller in the city."—"In the name of God, my husband," I cried, interrupting him, "I entreat you to pardon them, they are not culpable."—"What then, madam," said he, "am I to believe? Speak, I insist on hearing the strict truth from your lips."—"My lord," I replied, "I was seized with a giddiness, and fell down; this is the fact."

My husband lost all patience at these words. "I have already," he cried, "listened too long to your falsehoods;" and in saying this, he clapped his hands,

and three slaves immediately came in. "Drag her from the bed," he exclaimed, "and lay her at length in the middle of the chamber." This order was instantly executed by the slaves, one of whom held me by the head, another by the feet, and he commanded the third to fetch a sabre. As soon as my husband saw him return with it, "Strike," he cried, "cut her body in two and throw it into the Tigris, and let it become food for its fish. This is the punishment I inflict on those upon whom I have bestowed my affections, and who cannot preserve their fidelity to me." As he observed that the slave rather hesitated in his obedience, "Strike," he again cried, "why do you stop? what do you wait for?"

"Madam," said the slave to me, "almost the last moment of your existence is at hand, recollect if there be any thing you wish to dispose of before your death. I requested permission to speak a few words. This was granted me; I then raised my head, and casting a tender look at my husband, I said, "To what a state, alas! am I reduced! Must I then die in the very prime of my life." I wished to proceed, but my tears and sighs choked my utterance. This, however, had no effect on my husband. On the contrary, he began to reproach me in a way that it would have been useless for me to answer him. I then had recourse to prayers; but he heeded them not, and ordered the slave to do his duty. At this moment the old woman, who had been my husband's nurse, came in, and throwing herself at his feet, endeavoured to appease him. "My son," she cried, "as a reward for having nursed and brought you up, I conjure you to grant me her pardon. Consider, I beg, that he who slays shall be slain; and that you will thus tarnish your reputation, and lessen yourself in the estimation of society. What will they not say of such a cruel

inhuman disposition?" She pronounced these words in so affecting manner, and accompanied them with so many tears, that they made a very strong impression on my husband.

"Well then," said he to his nurse, "out of regard for you I will grant her life; but I am determined she shall carry some marks to make her remember her crime." Having said this, one of the slaves, by his order, gave me so many blows with a small pliant cane on my sides and bosom, that the skin and flesh were torn in every part. I remained quite senseless. After this, the same slaves who were the agents of his rage, carried me into another house, where I was taken all possible care of by the old woman. I was obliged to keep my bed four months; at length I was cured; but the scars which I could not prevent you from seeing yesterday, have remained there ever since. As soon as I was able to walk about and go out, I wished to return to the house which I possessed by my first husband, but I could only discover its situation, for my second husband, in the excess of his fury, was not satisfied with having that pulled down; he had even caused the whole street where it stood to be razed to the ground. This no doubt was a most unjustifiable and unheard-of revenge; but against whom could I lodge my complaint? Its author had taken such measures to conceal himself that I could not discover him. Besides, if I should have found him out, I might easily conjecture, from the manner in which he had treated me, that his power was almost absolute. How then dare I have complained?

Entirely desolate, and deprived of every succour, I had recourse to my dear sister Zobeidè, who has already related her history to your majesty; and I informed her of my misfortune. She received me with her accustomed goodness, and exhorted me to bear my afflictions with patience. "Such is the

world," she said : " it generally deprives us either of our fortunes, our friends, or our lovers, and sometimes even of all." To prove, at the same time, the truth of what she said to me, she gave me an account of the death of the young prince, which was occasioned by her two sisters' jealousy. She then informed me in what manner they had been transformed into dogs. After having, in short, given me a thousand proofs of her friendship and regard, she presented my youngest sister to me, who after the death of her mother had come to live with her.

Having returned our thanks to God for thus again uniting us, we resolved for the future to live free, and never again to separate. We have for a long time continued to pass this tranquil kind of life, and as I have the whole management of the house, I take a pleasure in sometimes going out myself to purchase the provisions we may have occasion for. I went out yesterday for this purpose, and ordered them to be brought home by a porter, who proved to be possessed of some wit and humour, and we detained him in order to divert us. The three calenders arrived about the beginning of the evening, and requested us to afford them an asylum till the morning. We received them upon one express condition, which they agreed to ; and after placing them at our own table, they amused us with some music in a manner peculiar to themselves. At this particular time we heard a knock at our gate ; and we saw there were three merchants of Moussoul, of a good handsome appearance, who requested the same favour of us which the calenders had before done ; and we granted it them on the same condition, but not one of them observed their promise. Although we had the power to punish them, and with the greatest justice, we were satisfied with only requiring the recital of each of their histories ; and we confined our revenge to the act of immediately dis-

missing them, and thus depriving them of the retreat they had requested.

The caliph Haroun Alraschid was very well satisfied with the account he thus received, and for which he was so anxious. And he publicly expressed the pleasure and astonishment which these narratives had afforded him. When the caliph had thus satisfied his curiosity, he wished to give some proofs of his generosity and magnificence to the calenders who were princes; and also to make the three ladies feel the consequences of his bounty. Without therefore employing the intervention of his grand vizier, he himself said to Zobeidè, "Has not that fairy, madam, whom you first beheld under the form of a serpent, and who has imposed so rigorous a law upon you, given you any information were she lives; or rather, has she not promised to see you again, and suffer the two dogs to re-assume their natural form?"

"I ought not to have forgotten, Commander of the Faithful," replied Zobeidè, "to have informed you, that the fairy put a small packet of hair into my hand; saying, at the same time, that I should one day have occasion for her presence; and then, if I only burnt two single hairs she would instantly be with me, although she should happen to be beyond Mount Caucasus."—"Where, madam," replied the caliph, "is this packet of hair?" She replied, that she had from that time always carried it about with her very carefully. She then took it out of her pocket, and opening the lid of the box in which she kept it, she showed it to him. "Let us then," cried the caliph, "make the fairy appear now; you cannot, since I wish it, call her more opportunely."

Zobeidè having agreed to it, they brought some fire, and she directly put the contents of the packet upon it. At the same moment the whole palace

shook, and the fairy, in the shape of a lady most magnificently dressed, appeared before the caliph. "Commander of the Faithful," said she to the prince, "you see me here, ready to receive your commands. The lady who has called me here at your desire, has rendered me a very important service; to give her a proof of my gratitude, I have punished the perfidy of my sisters by transforming them into dogs, but if your majesty desires it, I will restore them to their natural shape."

"Beautiful fairy," answered the caliph, "you cannot afford me a greater pleasure than by granting me that favour. I will then find some means of consoling them for so severe a punishment: but in the first place I have another request to make to you in behalf of the lady who has been so ill-treated by her husband. As you are acquainted with almost every thing, I do not believe you can be ignorant of that. And you will oblige me very much if you mention the name of the cruel wretch who was not satisfied with executing so much cruelty towards her, but even most unjustly deprived her of all her fortune which belonged to her. I am really astonished that so criminal and inhuman an act, and one which flies in the very face of my power and authority, has never come to my knowledge."

"For the sake of obliging your majesty," replied the fairy, "I will restore the two dogs to their original form; I will cure the lady of all her scars so perfectly, that no one shall be able to tell that she has ever been wounded; and I will then inform you of the name of him who has treated her so ill."

The caliph instantly sent to Zobeidè's house for the two dogs; when they were come, the fairy asked for a cup-full of water, which they gave her. She pronounced some words over it, which they did not understand, and then threw some of it over Aminé

and the two dogs. The latter were immediately changed into two females of most extraordinary beauty, and the scars of the former disappeared. The fairy then addressed the caliph as follows: "I have, O Commander of the Faithful, only now to discover to you what is the name of the unknown husband, which you require. He is very nearly related to you, since indeed it is Prince Amin, your eldest son, and brother to Prince Mamoun. He, having become enamoured of this lady from the description he had heard of her beauty, made use of that pretence to get her into his power, and married her. With regard to the blows he ordered her, he is in some measure to be excused. His wife was too easily prevailed on; and the different excuses she invented were enough to make him think that she was much more criminal than she really was. This is all that I can tell you for your satisfaction." Having concluded this speech, she saluted the caliph and disappeared.

This prince, filled with wonder and astonishment, and well satisfied at the alterations and changes that he had been the means of effecting, performed some actions which will be eternally spoken of. He first of all called his son, Prince Amin, and told him he was acquainted with the secret of his marriage, and informed him of the cause of the wound in Aminè's cheek. The prince did not wait till his father ordered him to take her again, but immediately received her.

The caliph next declared that he bestowed his heart and hand upon Zobeidè, and proposed her other three sisters to the calenders, the sons of kings, who accepted them with much joy for their wives. The caliph then assigned a most magnificent palace to each of them in the city of Bagdad; he raised them to the first offices of the empire, and admitted them into his council. They sent for the first cadi

of Bagdad, who, with proper witnesses, drew up the forms of marriage; and the illustrious and famous caliph Haroun Alraschid, in bestowing happiness on so many persons, who had experienced such incredible misfortunes, acquired a thousand benedictions.

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## THE HISTORY

OF SINDBAD, THE SAILOR.



IN the reign of the same caliph, Sire, whom I mentioned in my last story, namely, Haroun Alraschid, there lived in Bagdad a poor porter, who was named Hindbad. One day, during the excessive heats of summer, he was carrying a heavy load from one extremity of the city to the other, and being much fatigued by the length of way he had already come, and having still much ground to traverse, he arrived in a street where the pavement was sprinkled with rose-water ; and a gentle breeze refreshed the air. Delighted with this cool and pleasant situation, he placed his load on the ground, and took his station near a large mansion. The delicious scent of aloes and frankincense which issued from the windows, and mixing with the rose-water, perfumed the air, together with a charming concert within, which was accompanied by the melody of the nightingales and other birds peculiar to the climate of Bagdad, and the smell of different sorts of viands led him to suppose that some grand feast was given there. He wished to know whose residence it was ; for, not having frequent occasion to pass that way, he was unacquainted with the names of the inhabitants. To satisfy his curiosity, therefore, he approached some servants who were standing, magnificently dressed, at the door, and inquired who was the master of that mansion. "What," replied the servant, "are you an inhabitant of Bagdad, and do not know that this

is the residence of Sindbad, the sailor, that famous voyager, who has sailed over all the seas under the sun?" The porter, who had heard of the immense riches of Sindbad, could not help comparing his situation, which appeared so enviable, with his own, which was so deplorable; and, distressed by the reflection, he raised his eyes to heaven, and exclaimed in a loud voice, "Almighty Creator of all things, be pleased to consider the difference that there is between Sindbad and myself; I suffer daily a thousand ills, and find the greatest difficulty to supply my wretched family with bad barley bread, whilst the fortunate Sindbad expends his riches with profusion, and enjoys every pleasure. What has he done to obtain so happy a destiny, or I to merit one so rigorous?" In saying this he struck the ground with his foot, as if entirely given up to despair. He was still musing on his fate, when a servant came towards him from the house, and taking hold of his arms, said, "Come follow me; my master, Sindbad, wishes to speak with you."

It may easily be imagined, that Hindbad was not a little surprised at the compliment that was paid him. After the words he had uttered, he began to fear that Sindbad sent for him to reprimand him, and therefore he tried to excuse himself from going, saying that he could not leave his load in the middle of the street: but the servant assuring him that it should be taken care of, pressed him so much to go, that the porter could no longer refuse.

He led him into a spacious room, where a number of persons were seated round a table, which was covered with all kinds of delicate viands. In the principal seat was a grave and venerable personage, whose long white beard hung down to his breast; and behind him were standing a crowd of officers and servants to wait on him. This person was Sindbad. The porter, quite confused by the number of the

company, and the magnificence of the entertainment, made his obeisance with fear and trembling. Sindbad desired him to approach, and seating him at his right hand, helped him himself to the choicest dishes, and gave him some excellent wine, with which the sideboard was plentifully supplied, to drink.

Towards the end of the repast, Sindbad perceiving that his guests had done eating, began to speak ; and addressing himself to Hindbad by the title of brother, as is the custom amongst the Arabians when they converse familiarly, he inquired his name and profession. " Sir," replied he, " my name is Hindbad." — " I am happy to see you," said Sindbad, " and can answer for the pleasure the rest of the company also feel at your presence ; but I wish to know from your own lips what it was you said just now in the street : " for Sindbad, before he went to dinner, had heard the whole of the discourse from the window, which was the reason of his sending for him. At this request Hindbad, full of confusion, hung down his head and replied, " Sir, I must confess to you that my fatigue had put me so out of humour, that I uttered some indiscreet words, which I entreat you to pardon me." — " O," resumed Sindbad, " do not imagine that I am so unjust as to have any resentment on that account. I feel for your situation, and instead of reproaching, I pity you heartily ; but I must undeceive you on one point respecting myself, where you seem to be in an error. You suppose, no doubt, that the riches and comforts I enjoy have been obtained without any labour or trouble ; you are mistaken. To arrive at this state, I have endured for many years the greatest mental as well as bodily sufferings, that you can possibly conceive. Yes, gentlemen," continued he, addressing himself to the whole company, " I assure you that my sufferings have been of a nature so extraordinary, as would deprive the greatest miser of his love of riches. Perhaps you

have heard only a confused account of my adventures in the seven voyages I have made on different seas; and as an opportunity now offers, I will, with your leave, relate the dangers I have encountered which I think will not be uninteresting to you."

As Sindbad was going to relate his history chiefly on the porter's account, he gave orders, before he began it, to have his burden, which had been left in the street, brought in, and placed where Hindbad should wish; this done, he spoke in these words:—

## THE FIRST VOYAGE OF SINDBAD, THE SAILOR.

I DISSIPATED the greatest part of my paternal inheritance in the excesses of my youth; but at length seeing my folly, I became convinced that riches were not of much use when applied to such purposes as I had employed them in; and I, moreover, reflected that the time I spent in dissipation was of still greater value than gold; and that nothing could be more truly deplorable than poverty in old age. I recollected the words of the wise Solomon, which my father had often repeated to me, that it is better to be in the grave than poor. Feeling the truth of all these reflections, I resolved to collect the small remains of my patrimony, and to sell my goods by auction. I then formed connections with some merchants who had negociations by sea, and consulted those who appeared best able to give me advice. In short, I determined to employ to some profit the small sum I had remaining, and no sooner as this resolution formed, than I put it into execution. I repaired to Balsora, where I embarked with several merchants in a vessel which had been equipped at our united expence.

We set sail, and steered towards the East Indies by the Persian gulf, which is formed by the coast of Arabia Felix on the right, and by that of Persia on the left, and is commonly supposed to be seventy leagues in breadth in the widest part; beyond this gulf, the Western Sea, or Indian Ocean, is very spacious, and is bounded by the coast of Abyssinia, ex-

tending in length four thousand five hundred leagues to the island of Vakvak. I was at first rather incommoded with what is termed sea-sickness, but I soon recovered my health, and from that period I have never been subject to that malady. In the course of our voyage we touched at several islands, and sold or exchanged our merchandize. One day, when in full sail, we were unexpectedly becalmed before a small island appearing just above the water, and which, from its verdure, resembled a beautiful meadow. The captain ordered the sails to be lowered and gave permission to those who wished it to go ashore, of which number I formed one. But during the time that we were regaling ourselves with eating and drinking, by way of relaxation from the fatigue we had endured at sea, the island suddenly trembled and we felt a severe shock.

They who were in the ship perceived the earthquake in the island, and immediately called to us to re-embark as soon as possible, or we should all perish for that what we supposed to be an island was no more than the back of a whale. The most active of the party jumped into the boat, whilst others threw themselves into the water, to swim to the ship; and for me I was still on the island, or, more properly speaking, on the whale, when it plunged into the sea, and I had only time to seize hold of a piece of wood which had been brought to make a fire with. Meantime the captain, willing to avail himself of a fair breeze which had sprung up, set sail with those who had reached his vessel, and left me to the mercy of the waves. I remained in this situation the whole of that day and the following night; and on the return of morning I had neither strength nor hope left when a breaker happily dashed me on an island. The shore was high and steep, and I should have found great difficulty in landing had not some roots of trees which fortune seemed to have furnished for my pre-

servation, assisted me. I threw myself on the ground, where I continued more than half dead till the sun arose.

Although I was extremely enfeebled by the fatigues I had undergone, I tried to creep about in search of some herb or fruit that might satisfy my hunger. I found some; and had also the good luck to meet with a stream of excellent water, which contributed not a little to my recovery. Having in a great measure regained my strength, I began to explore the island, and entered a beautiful plain, where I perceived, at some distance, a horse that was grazing. I bent my steps that way, trembling between fear and joy, for I could not ascertain whether I was advancing to safety or perdition. I remarked, as I approached, that it was a mare tied to a stake; her beauty attracted my attention; but whilst I was admiring her I heard a voice, under ground, of a man, who shortly after appeared, and coming to me, asked me who I was. I related my adventure to him; after which he took me by the hand, and led me into a cave where there were some other persons, who were not less astonished to see me than I was to find them there.

I eat some food which they offered me; and having asked them what they did in a place which appeared so barren, they replied that they were grooms to king Mihragè, who was the sovereign of that isle; and that they came every year about that time with some mares belonging to the king, for the purpose of having a breed between them and a sea-horse, which came on shore at that spot. They tied the mares in that manner, because they were obliged almost immediately by their cries to drive back the sea-horse, otherwise he began to tear them in pieces. As soon as the mares were with foal, they carried them back, and these colts were called sea-colts, and set apart for the king's use. To-morrow, they add-

ed, was the day fixed for their departure, and if I had been one day later I must certainly have perished; because they lived so far off that it was impossible to reach their habitations without a guide.

Whilst they were talking to me, the horse rose out of the sea as they had described, and immediately attacked the mares. He would then have torn them to pieces, but the grooms began to make such a noise that he let go his prey, and again plunged into the ocean.

The following day they returned to the capital of the island with the mares, whither I accompanied them. On our arrival, king Mihragè, to whom I was presented, asked me who I was, and by what chance I had reached his dominions: and when I had satisfied his curiosity, he expressed pity at my misfortune. At the same time, he gave orders that I should be taken care of, and have every thing I might want. These orders were executed in a manner that proved the king's generosity as well as the exactness of his officers.

As I was a merchant, I associated with persons of my own profession. I sought, in particular, such as were foreigners, as much to hear some intelligence of Bagdad, as with the hope of meeting with some one whom I could return with; for the capital of king Mihragè is situated on the sea-coast, and has a beautiful port, where vessels from all parts of the world daily arrive. I also sought the society of the Indian sages, and found great pleasure in their conversation; this, however, did not prevent me from attending at court very regularly, nor from conversing with the governors of provinces, and some less powerful kings, tributaries of Mihragè, who were about his person. They asked me a thousand questions about my country; and I, on my part, was not less inquisitive about the laws and customs of their different states, or whatever appeared to merit my curiosity.



In the dominions of king Mihragè there is an island called Cassel. I had been told that in that island there was heard every night the sound of cymbals, which had given rise to the sailors' opinion, that Degial had chosen that spot for his residences. I felt a great desire to witness these wonders, and during my voyage I saw some fish, of one and two hundred cubits in length, which occasion much fear but do no harm; they are so timid, that they are frightened away by beating on a board. I remarked also some other fish, that were not above a cubit long, and whose heads resembled that of an owl.

After I returned, as I was standing one day near the port, I saw a ship come towards the land; when they had cast anchor they began to unload its goods, and the merchants, to whom they belonged, took them away to their warehouses. Happening to cast my eyes on some of the packages I saw my name written, and having attentively examined them, I concluded them to be those which I had embarked in the ship in which I left Balsora. I also recollected the captain; but as I was persuaded that he thought me dead, I went up to him, and asked him to whom those parcels belonged. "I had on board with me," replied he, "a merchant of Bagdad, named Sindbad; one day when we were near an island, at least such it appeared, he with some other passengers went ashore on this supposed island, which was no other than an enormous whale that had fallen asleep on the surface of the water. The fish no sooner felt the heat of the fire they had lighted on its back to cook their provisions, than it began to move and flounce about in the sea. The greatest part of the persons who were on it were drowned, and the unfortunate Sindbad was one of the number. These parcels belonged to him, and I have resolved to sell them, that if I meet with any of his family, I may be able to return them the profit I shall have

made of the principal."—"Captain," said I then, "I am that Sindbad whom you supposed dead, but who is still alive; and these parcels are my property and merchandize."

When the captain of the vessel heard me speak thus, he exclaimed, "Great God, who shall I trust? There is no longer truth in man. I, with my own eyes, saw Sindbad perish; the passengers I had on board were also witnesses of it; and you have the assurance to say that you are that same Sindbad? what audacity! At first sight you appeared a man of probity and honour, yet you assert an impious falsity to possess yourself of some merchandize which does not belong to you."—"Have patience," replied I, "and have the goodness to listen to what I have to say."—"Well," said he, what can you have to say; speak, and I will attend." I then related in what manner I had been saved, and by what accident I had met with king Mihragè's grooms, who had brought me to his court.

He was rather staggered at my discourse, but was soon convinced that I was not an impostor; for some people arriving from his ship knew me, and began to congratulate me on my fortunate escape. At last he recollected me himself, and embracing me, "Heaven be praised," said he, "that you have so happily avoided so great a danger; I cannot express the pleasure I feel on the occasion. Here are your goods, take them, for they are yours; and do with them what you like." I thanked him, and praised his honourable conduct, and by way of recompense, I begged him to accept part of the merchandize, but that he refused.

I selected the most precious and valuable things in my bales, as presents for king Mihragè. As this prince had been informed of my misfortunes, he asked me where I had gotten such rare curiosities. I related to him the manner in which I had reco-

covered my property, and he had the complaisance to express his joy on the occasion; he accepted my presents, and gave me others of far greater value. After that, I took my leave of him, and re-embarked in the same vessel; having first exchanged what merchandize remained with that of the country, which consisted of aloes and sandal-wood, camphor, nutmegs, cloves, pepper, and ginger. We touched at several islands, and at last landed at Balsora, from whence I came here, having realized about an hundred thousand sequins. I returned to my family, and was received by them with the joy which a true and sincere friendship inspires. I purchased slaves of each sex, and bought a magnificent house and grounds. I thus established myself, determined to forget the disagreeable things I had endured, and to enjoy the pleasures of life.

Sindbad here ceased, and ordered the musicians to go on with their concert, which he had interrupted by the recital of his history. The company continued to eat and drink till night approached, and when it was time to retire, Sindbad ordered a purse, containing a hundred sequins, to be brought him, and giving it to the porter, "Take this, Hindbad," said he, "return to your home, and come again to-morrow to hear the continuation of my adventures." The porter retired, quite confused with the honour conferred on him, and the present he had received. The account he gave of this occurrence to his wife and children rejoiced them very much, and they did not fail to return thanks to Providence for the bounties bestowed by the means of Sindbad.

Hindbad dressed himself in his best clothes on the following day, and returned to the house of his liberal patron, who received him with smiling looks, and a friendly air. As soon as the guests were all arrived, the table was served, and they sat down to

eat. When the repast was finished, Sindbad thus addressed his guests: "Gentlemen, I request you to have the complaisance to listen to me, while I relate the adventures of my second voyage. They are more worthy of your attention than were those of my first." The company was silent, and Sindbad began as follows.

## THE SECOND VOYAGE OF SINDBAD, THE SAILOR.



I HAD resolved, after my first voyage, to pass the rest of my days in tranquillity at Bagdad, as I had the honour to tell you yesterday. But I soon grew weary of an idle life; the desire of seeing foreign countries, and carrying on some negociation by sea, returned: I bought some merchandize, which I thought likely to answer in the traffic I meditated; and I set off a second time with some merchants, whose probity I could rely on. We embarked in a good vessel, and having recommended ourselves to the care of the Almighty, we began our voyage.

We went from island to island, and made some very advantageous exchanges. One day we landed on one, which was covered with a variety of fruit-trees, but so wild, that we could not discover any habitation, or the trace of a human being. We walked in the meadows, and along the brooks that watered them, and whilst some of my companions were amusing themselves with gathering fruits and flowers, I took out some of the wine and provisions I had brought with me, and seated myself by a little stream under some trees, which afforded a delightful shade. I made a good meal of what I had with me, and having satisfied my hunger, sleep gradually stole over my senses. I cannot say how long I slept, but when I awoke, the ship was no longer in view. I was much surprised at this circumstance, and got up to

see for my companions, but they were all gone and I could only perceive the vessel in full sail, at such a distance that I soon lost sight of it.

You may easily imagine the reflections that occurred to me in this dismal state. I thought I should have died with grief; I groaned and cried aloud; beat my head, and threw myself on the ground where I remained a long time, overwhelmed with variety of thoughts, each more distressing than the other: I reproached myself a thousand times for my folly in not being contented with my first voyage which ought to have satisfied my desire of seeking adventures; but all my regrets were of no avail and my repentance came to late. At length I resigned myself to the will of Heaven; and not knowing what would become of me, I ascended a high tree from whence I looked on all sides, to see if I could not discover some object to inspire me with hope. Casting my eyes towards the sea, I could discern only water and sky; but perceiving on the land side something white, I descended from the tree, and taking with me the remainder of my provisions, I walked towards the object, which was so distant that at first I could not distinguish what it was. As I approached, I perceived it to be a white ball of a prodigious size, and when I got near enough to touch it, I found it was soft. I walked round it, to see if there was an opening, but could find none; and it appeared so even, that it was impossible to get up it. The circumference might be about fifty paces.

The sun was then near setting; the air grew suddenly dark, as if obscured by a thick cloud. I was surprised at this change, but much more so, when I perceived it to be occasioned by a bird of a most extraordinary size, which was flying towards me. I recollected having heard sailors speak of a bird called a roc; and I conceived that the great white ball which had drawn my attention, must be the egg of this bird. I was not mistaken; for, shortly after, it lighted

on it, and placed itself as if to sit upon it. When I saw it coming I drew near to the egg, so that I had one of the claws of the bird just before me; this claw was as big as the trunk of a large tree. I tied myself to it with the linen of my turban, in hopes that the roc, when it took its flight the next morning, would carry me with it out of that desert island. My project succeeded, for at break of day the roc flew away, and carried me to such a height, that I could not distinguish the earth; then it descended with such rapidity, that I almost lost my senses. When the roc had alighted, I quickly untied the knot, that confined me to its foot, and had scarcely loosed myself, when it darted on a serpent of an immeasurable length, and seizing it in its beak, flew away.

The place in which the roc left me, was a very deep valley, surrounded on all sides with mountains of such a height, that the tops of them were lost in the clouds, and so steep that there was no possibility of climbing them. This was a fresh embarrassment; for I had no reason to be satisfied with my change of situation, when I compared it with the island I had left.

In walking along this valley, I remarked that it was strewed with diamonds, some of which were of an astonishing size. I amused myself for some time in examining them, but soon perceived from afar, some objects which destroyed my pleasure, and created in me great fear; these were a great number of serpents, so long and large, that the smallest of them would have swallowed an elephant with ease. They hid themselves in caves during the day on account of the roc, their mortal enemy, and only came out when it was dark. I passed the day in walking about the valley, resting myself occasionally where an opportunity offered, and when the sun set, I retired into a small cave, where I thought I should be in safety. I closed the entrance, which was low and narrow, with

a stone large enough to insure me from the serpents, but which yet admitted a little light. I supped on part of my provisions, accompanied by the sound of the serpents, which began to make their appearance. Their hissings caused me excessive fear, and as you may suppose, I did not pass the night very quietly. The day appearing, the serpents retired; I left my cave with trembling, and may truly say that I walked a long time upon diamonds, without feeling the least desire for them. At last I sat down, and notwithstanding my agitation, for I had not closed my eyes during the whole night, I fell asleep, after having made another meal on my provisions. I had scarcely begun to dose, when something tumbling near me, with a great noise, awoke me. It was a large piece of fresh meat, and at the same moment I saw a number of them rolling down the rocks from above.

I had always supposed the account, which I had heard related by seamen and others, of the valley of diamonds, and of the means by which merchants procured them, to be fictitious: I now knew it to be true. The method is this; the merchants go to the mountains, which surround the valley, about the time that the eagles hatch their young. They cut large pieces of meat, and throw them into the valley; and the diamonds, on which they fall, stick to them. The eagles, which are larger and stronger in that country than in any other, seize these pieces of meat, to carry to their young at the top of the rocks. The merchants then run to their nests, and by various noises oblige the eagles to retreat; and then take the diamonds that have stuck to the pieces of meat. This is the method they employ to procure the diamonds out of the valley, which is inaccessible on every side. I had supposed it impossible ever to leave this valley, and began to look on it as my tomb; but on seeing this I changed my opinion, and turned my thoughts to the preservation of my life. I began by collecting the largest diamonds I could find, and with them fil-



led my leather bag in which I had carried my provisions. I then took one of the largest pieces of meat, and tied it tight round me with the linen of my turban; in this state I laid myself on the ground, having first fastened on my leather bag in a secure manner.

I had not been long in this situation, before the eagles began to descend, and each seized a piece of meat, with which it flew away. One of the strongest having darted on the piece to which I was attached, carried me up with it to its nest. The merchants then began their cries to frighten away the eagles, and when they had obliged them to quit their prey, one of them approached me, but was much surprised and alarmed on seeing me. He soon, however, recovered from his fear, and instead of inquiring by what means I came there, began to quarrel with me for trespassing on what he called his property. "You will speak to me with pity instead of anger," said I, "when you learn by what means I reached this place. Console yourself; for I have diamonds for you as well as for myself, which are more valuable than those of all the other merchants added together; I have myself chosen some of the finest at the bottom of the valley, and have them in this bag." On saying this I showed it to him. I had scarcely finished speaking, when the other merchants perceiving me, flocked round me with great astonishment, which I increased not a little by the recital of my history. They were less surprised at the stratagem I had conceived to save myself, than at my courage in attempting to put it in execution.

They conducted me to the place where they lived together; and on seeing my diamonds they all expressed their admiration, and declared they had never seen any to equal them in size or quality. I entreated the merchant to whom the nest into which I had been transported belonged, for each merchant was his own; I entreated him, I say, to choose for

himself as many as he pleased. He contented himself with taking only one, and that too of the smallest size; and as I pressed him to take more, without fear of depriving me, "No," replied he, "I am very well satisfied with this, which is sufficiently valuable to spare me the trouble of making any more voyages to complete my little fortune."

I passed the night with these merchants, to whom I recounted my history a second time, for the satisfaction of those who had not heard it before. I could scarcely moderate my joy, when I reflected on the perils I had gone through; it appeared as if my present state was but a dream, and I could not believe that I had nothing more to fear.

The merchants had been for some days in that spot, and as they now appeared to be contented with the diamonds they had collected, we set off the following day altogether, and travelled over high mountains, which were infested by prodigious serpents, but we had the good fortune to avoid them. We reached the nearest port in safety, and from thence embarked for the isle of Roha, which produces the tree whence camphor is extracted; a tree so large and thick that a hundred men may be shaded by it with ease. The juice of which the camphor is formed, runs out at a wound made at the top of the tree, and is received in a vessel, where it remains till it acquires a proper consistence, and becomes what is called camphor. The juice being thus extracted, the tree withers and dies.

The rhinoceros is a native of this island: it is a smaller animal than the elephant, yet larger than the buffalo. It has a horn on the nose, about a cubit in length; this horn is solid, and cut through the middle from one extremity to the other, and on it are several white lines, which represent the figure of a man. The rhinoceros fights with the elephant, and piercing him in his belly with his horn, carries him off on his head; but as the fat and blood of the elephant run down on

his eyes and blind him, he falls on the ground, and what will astonish you, the roc comes and seizes them both in his claws, and flies away with them to feed its young.

I will pass over several other peculiarities of this island, lest I should tire you. I exchanged some of my diamonds for valuable merchandize : from thence we went to other islands, and at last, after having touched at several ports, we reached Balsora, from which place I returned to Bagdad. The first thing I did was to distribute a great deal of money amongst the poor, and I enjoyed with credit and honour the rest of my immense riches, which I had acquired with so much labour and fatigue.

Here Sindbad completed the relation of his second voyage. He again ordered a hundred sequins to be given to Hindbad, whom he invited to come on the morrow to hear the history of the third.

The guests returned home, and the following day repaired at the same hour to the house of Sindbad ; where the porter, who had almost forgotten his misery, also made his appearance. They sat down to table, and after the repast was ended, Sindbad requested the company to attend to him, and he began the detail of his third voyage.

## THE THIRD VOYAGE OF SINDBAD, THE SAILOR.

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THE comfortable way of life in which I had settled myself, soon obliterated the remembrance of the dangers I had experienced in my two voyages; but as I was in the prime of life, I grew tired of passing my days in a slothful repose; and banishing all thoughts of the perils I might encounter, I set off from Bagdad, with some rich merchandize of the country, which I conveyed to Balsora. There I again embarked with other merchants; we made a long voyage, and touched at several ports, and by these means made a very advantageous commerce.

One day, when we were in the open sea, we were overtaken by a violent tempest, which made us lose our reckoning. It continued for several days, and drove us near an island, which the captain would gladly have been excused from touching at, but we were under the necessity of casting anchor there. When the sails were furled, the captain told us, that this, as well as some of the neighbouring isles, was inhabited by hairy savages, who would come to attack us. That although they were only dwarfs, we must not attempt to make any resistance; for as their number was inconceivable, if we should happen to kill one, they would pour upon us like locusts, and destroy us. This account put the whole crew in a terrible consternation, and we were too soon convinced that the captain had spoken the truth. We saw coming towards us an innumerable multitude of hideous savages, entirely covered with red hair, and

about two feet high. They threw themselves into the sea, and swam to the ship, which they soon completely encompassed. They spoke to us as they approached, but we could not understand their language. They began to climb the sides and ropes of the vessel with so much swiftness and agility that their feet scarcely seemed to touch them, and soon reached the deck.

You may imagine the situation we were in, not daring to defend ourselves, nor even to speak to them, to endeavour to avert the impending danger. They unfurled the sails, cut the cable from the anchor, and after dragging the ship to shore, obliged us to disembark: after this they conveyed us to another island, from whence they had come. All voyagers carefully avoided this island, for the dismal reason you are going to hear; but our misfortune had led us there, and we were obliged to submit.

We left the shore, and advancing farther into the island, we found some fruits and herbs, which we eat of, to prolong our lives as much as possible, for we all expected to be sacrificed. As we walked, we perceived at some distance a considerable edifice, towards which we bent our way. It was a large and high palace, with a folding-door of ebony, which opened as we pushed it. We entered the court-yard, and facing us saw a vast apartment, with a vestibule, on one side of which was a large heap of human bones, and on the opposite one a number of spits for roasting. We trembled at this spectacle; and as we were fatigued with walking, our legs failed us, and we fell on the earth, where we remained a considerable time, unable to move from fear.

The sun was setting; and while we were in the piteous state I have described, the door of the apartment suddenly opened with a loud noise, and the frightful figure of a black man, as tall as a large palm-

tree, came forward. In the middle of his forehead one eye, red and fiery as a burning coal, stood alone: his front teeth were long and sharp, and projected from his mouth, which was as wide as that of a horse, with the under lip hanging on his breast: his ears resembled those of an elephant, and covered his shoulders: and his long and curved nails were like the talons of an immense bird. At the sight of this hideous giant we all fainted, and remained a long time like dead men.

At last, our senses returned, and we saw him seated under the vestibule, examining us with his piercing eye. When he had viewed us well, he advanced towards us, and having approached, he extended his hand to me, and taking me up by the poll, turned me round all ways, as a butcher would handle the head of a sheep. After having well considered me, finding me so meagre, and little more than skin and bone, he released me. He took up each of the others in their turn, and examined them in the same manner, and as the captain was the fattest of the party, he held him in one hand as I should a sparrow, and with the other run a spit through his body: then kindling a large fire he roasted him, and eat him for his supper in the apartment whither he retired. Having finished his repast, he returned to the vestibule, where he laid down to sleep, and snored louder than thunder. He did not wake till the next morning, but we passed the night in the most agonizing suspense; when day-light returned the giant awoke, and went abroad, leaving us in the palace.

When we supposed him at some distance, we began to give vent to our lamentations, for the fear of disturbing the giant had kept us silent during the night. The palace resounded with groans. Although we amounted to a considerable number, and had but one common enemy, yet the idea of delivering ourselves by his death never occurred. This enterprize, how-

ever difficult to accomplish, was, nevertheless, the first we ought to have attempted.

We deliberated on various methods, but could not determine on any; and submitting ourselves to the will of God, we passed the day in walking over the island, and eating what plants and fruit we could meet with, as on the preceding one. Towards evening we sought for some shelter in which to pass the night, but finding none, were obliged to return to the palace.

The giant did not fail to return to sup again on one of our companions, after which he fell asleep and snored till day-break, when he arose and went out as before. Our situation appeared to be so helpless, that some of my comrades were on the point of throwing themselves into the sea rather than be sacrificed in so dreadful a manner, and advised the rest to follow their example; but one of the company thus addressed them; "We are forbidden," said he, "to kill ourselves; and even were that permitted, would it not be more rational to endeavour to destroy the barbarous monster, who has destined us to such a cruel death?"

As I had already formed a project of that nature, I now communicated it to my fellow-sufferers, who approved of it. "My friends," said I then, "you know that there is a great deal of wood on the sea-shore: if you will take my advice, we can make some rafts, and when they are finished we will leave them in a proper place, till we can find an opportunity to make use of them. In the mean time we can put in execution the design I proposed to you, to deliver ourselves from the giant; if it succeeds, we may wait here with patience till some vessel passes, by means of which we may quit this fatal isle; if, on the contrary, we miss our aim, we shall have recourse to our rafts, and put to sea. I own, that in exposing ourselves to the fury of the waves on such fragile barks, we run

a great hazard of losing our lives ; but if we are destined to perish, is it not preferable to meet with a watery grave than to be buried in the entrails of that monster who has already devoured two of our companions?" My advice was approved by all, and we immediately built some rafts large enough to contain three persons on each.

We returned to the palace towards evening, and the giant arrived a short time after us. Again one of our party was sacrificed to his inhuman appetite. But we were soon revenged of his cruelty : after he had finished his horrible meal, he as usual laid himself down to sleep ; as soon as we heard him snore, nine of the most courageous amongst us, and myself, took each a spit, and heating the points red-hot, thrust them into his eye and blinded him.

The pain which the giant suffered made him groan hideously ; he suddenly raised himself, and extended his arms on all sides to seize some one and sacrifice him to his rage ; but fortunately we had time to get at some distance from him and throw ourselves on the ground in places where he could not set his feet on us. After having sought us in vain, he at last found the door, and went out bellowing with pain.

We quitted the palace immediately after the giant, and repaired to the shore, in that part where our rafts lay. We set them afloat, and waited till day-break to board them, in case we should see the giant approach with some guide to lead him to us ; but we hoped that if he did not make his appearance by that time, and if his cries and groans which resounded through the air were discontinued, we might suppose him dead ; and in that case we proposed remaining in the island till some safer conveyance should offer. But the sun had scarcely risen above the horizon when we perceived our cruel enemy, accompanied by two giants of nearly his own size, who conducted him and a great number of others, who walked before him at a considerable rate.



At this sight we ran precipitately to our rafts, and rowed away as fast as possible. The giants, seeing this, provided themselves with large stones, hastened to the shore, and even ventured to their middles into the sea, to throw them at us, which they did so adroitly as to sink all the rafts excepting that I was upon, so that myself and two companions were the only fortunate ones, the others being all drowned.

As we rowed with all our strength, we soon got out of reach of the stones.

When we were in the open sea, we became the sport of the winds and waves, and we passed that day and night in the most cruel suspense; but on the morrow we had the good fortune to be thrown on an island, where we landed with great joy. We found some excellent fruits, which served to re-establish our exhausted strength.

Towards night we went to sleep on the sea-shore; but were soon awakened by the noise which the scales of an immense serpent, long as a palm-tree, made on the ground. It was so near to us, that it devoured one of my companions, notwithstanding the efforts he made to extricate himself; for the serpent shook him several times, and then crushing him on the earth, quickly swallowed him.

My other comrade and myself immediately took to flight; and although we had reached some distance, we heard a noise, which made us suppose that the serpent was vomiting the bones of the unhappy man it had destroyed. On the following day we perceived our suspicions to have been well founded. "O God," I then exclaimed, "to what are we exposed? Yesterday we were rejoicing at our escape from the cruelty of a giant and the fury of the waves, and to-day we are again terrified by a peril not less imminent."

As we walked along, we remarked a large and

high tree, on which we proposed to pass the following night, to be in safety. We eat some fruits as on the preceding day, and at the approach of night we climbed the tree. We soon heard the serpent, who came hissing to the foot of the tree ; it raised itself against the trunk, and meeting with my companion, who was lower than I was, it swallowed him and retired.

I remained on the tree till day-break, when I descended, more dead than alive ; indeed, I could only expect to meet with the same fate. This idea chilled me with horror, and I advanced some paces to throw myself into the sea ; but as life is desirable as long as it will last, I resisted this impulse of despair, and submitted myself to the will of God, who disposes of our lives as is best for us.

I collected a great quantity of small wood and furze, and tying it in faggots, put it round the tree in a large circle, and tied some across the top to cover my head. This being done, I enclosed myself within this circle when the evening came on, having the dismal consolation that I had done all in my power to preserve my life. The serpent did not fail to return and try to devour me, but he could not succeed, on account of the rampart I had formed. The whole night he was besieging me as a cat would a mouse ; at last day returned, and he retired, but I did not venture out of my fortress till the sun shone.

I was so fatigue with watching, as well as with the exertion of forming my retreat ; and had suffered so much from his pestilential breath, that death appearing preferable to a repetition of such horror, I again ran towards the sea with the intention of putting an end to my existence, but God pitied my condition, and at the moment that I was going to throw myself into the sea, I perceived a vessel at a great distance. I cried with all my strength, and unfolded the linen of my turban to attract the attention of

those on board. This had the desired effect ; all the crew saw me, and the captain sent a boat for me.

As soon as I was on board, the merchants and seamen were eager to learn by what chance I had reached that desert island, and after I had related to them all that had happened, the oldest of them told me, that they had often heard of the giants who lived in that island ; that they were anthropophagi, and that they devoured men raw as well as roasted. With regard to the serpents they added, that there were many in that island, which hid themselves in the day, and appeared at night.

After they had expressed their joy at my fortunate escape from so many perils, as they supposed I must be in want of something to eat, they pressed me to take whatever was best ; and the captain, observing that my dress was much torn, had the generosity to give me one of his.

We remained a considerable time at sea, and touched at several islands ; at length we landed on that of Salahat, where the sandal wood is cultivated, which is much used in medicine. We entered the port, and cast anchor, and the merchants began to unload their goods, to sell or exchange them. One day, the captain called me to him, and said, " Brother, I have in my possession some goods, which belonged to a merchant, who was for some time on board my ship. As this merchant is dead, I am going to have them valued, that I may render some account of them to his heirs, should I ever meet with them. The bales he was speaking of, were already upon deck. He showed them me, saying, " These are the goods in question ; I wish you to take the charge of them, and negotiate them, on the condition of receiving what is usually due for your trouble." I consented, and thanked him for the opportunity he afforded me of employing myself.

The writer of the ship registered all the bales with

the names of the merchants to whom they belonged; when he asked the captain by what name he should register those destined for my charge; the captain replied, "By the name of Sindbad, the sailor." I could not hear my own name without emotion, and looking at the captain, I recognized him to be the very same person, who in my second voyage had left me on the island, where I had fallen asleep by the side of a brook, and who had put to sea without waiting for me. I did not at first recollect him, so much was he changed from the time I had seen him. As he thought me dead, it is not to be wondered that he did not recognize me. "Captain," said I to him, "was the merchant to whom these things belonged called Sindbad?"—"Yes," returned he, "that was his name; he was from Bagdad, and embarked on board my vessel at Balsora. One day when we went ashore on an island for fresh water, I know not by what mistake he was left behind; none of the crew perceived it till four hours after, when the wind blew so fresh against us, that it was impossible to return." "You believe him to be dead," resumed I.—"Most assuredly," replied the captain.—"Well then," said I, "open your eyes, and know that the same Sindbad, whom you left in the desert island, is now before you. I fell asleep on the banks of a little stream, and when I awoke I perceived that the ship was gone."

At these words, the captain fixed his eyes on me, and after having examined me very attentively, at last recollected me. "God be praised!" cried he, embracing me, "I am delighted, that fortune has given me an opportunity of repairing my fault. Here are your goods, which I have preserved with care, and always had valued at every port I stopped at. I return them to you with the profit I have made on them." I received them with the gratitude which such an action demanded.

From the island of Salahat, we went to another.

where I furnished myself with cloves, cinnamon, and other spices. When we had sailed some distance from it, we perceived an immense tortoise that was twenty cubits in length and breadth. We also saw a fish that had milk like a cow; its skin is so hard, that bucklers are frequently made of it. I saw one that was of the make and colour of a camel. At length, after a long voyage, we arrived at Balsora, from whence I came to Bagdad with so much wealth, that I did not know the amount of it. I gave a great deal to the poor, and made considerable additions to my landed estates.

Sindbad thus finished the history of his third voyage, and again gave Hindbad an hundred sequins, inviting him to the usual repast on the morrow, when he should hear the account of the fourth voyage. Hindbad and the other guests retired, and the following day returned at the same hour. After the dinner was over, Sindbad continued the relation of his adventures.

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## THE FOURTH VOYAGE OF SINDBAD, THE SAILOR.

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THE pleasures and dissipations I entered into after my third voyage, had not charms sufficiently powerful to deter me from venturing on the sea again. I gave way to my love for traffic and novelty; and after having settled my affairs, and furnished myself with the merchandize suited to the places I intended to visit, I set out, and travelled towards Persia, some of the provinces of which I traversed, and at last reached a port, where I embarked. We set sail, and touched at several ports of Terra Firma, and of some Oriental islands; but one day, making a great tack, we were surprised by a sudden squall of wind, which obliged the captain to lower the sails. He gave the necessary orders for preventing the danger we were threatened with; but all our precautions were fruitless; our exertions did not succeed; the sails were torn in a thousand pieces; and the vessel, becoming ungovernable, was driven on a sand-bank, and went to pieces, by which a great number of the crew, as well as the cargo, perished.

I had the good fortune, as well as some other merchants and seamen, to get hold of a plank; we were all drawn by the strength of the current towards an island that lay before us. We found some fruits and fresh water, which re-established our strength, and we laid down to sleep in the spot where the waves had thrown us, without seeking any farther; the grief we felt at our misfortune rendered us careless of our fate. The next morning, when the sun was risen, we left the shore, and advancing in the island

perceived some habitations, towards which we bent our way. When we drew near, a great number of blacks came out to us, and surrounding us, seized our persons, of which they seemed to make a division, and then conducted us to their houses.

Five of my comrades and myself were taken into the same place. They made us sit down, and then offered us a certain herb, inviting us by signs to eat of it. My companions without considering that they who gave it us did not eat of it, only consulted their appetites, and devoured it with avidity. I, who had a sort of presentiment that it was for no good purpose, refused even to taste it, and it was well I did, for a short time after, I perceived that my companions soon lost all recollection of their situation, and did not know what they said. They then served us with some rice dressed with the oil of the cocoa-nut, and my comrades, not being sensible of what they did, eat it ravenously. I eat some also, but very little.

The blacks had presented the herb first to affect our heads, and thus banish the sorrow which our miserable situation would create, and the rice was given to fatten us. As they were anthropophagi, they designed to feast on us, when we were in good condition. My poor companions fell victims to their barbarous custom, because they had lost their senses, and could not foresee their destiny. As for me, instead of fattening as the others had done, I grew thinner every day. The fear of death, which constantly haunted me, turned the aliments I took to poison, and I fell into a state of languor, which was in the end very beneficial: for the blacks, having eaten my comrades, were contented to let me remain till I was better picking.

In the mean time I was allowed a great deal of liberty, and my actions were scarcely observed. This afforded me the opportunity one day of quitting the habitation of the blacks, and escaping. An old



man, who saw and guessed my intention, called me to return, but I only quickened my pace, and soon got out of his sight. This old man was the only person in the place; all the other blacks had absented themselves, and were not to return till night, as was their frequent custom. Being therefore certain that they would be too late to come in search of me, when they returned home, I continued my flight till evening, when I stopped to take a little rest, and satisfy my hunger. I soon proceeded, and walked without intermission for seven days; taking care to avoid those places which appeared inhabited; and living on cocoa-nuts, which furnished me with drink as well as food.

On the eighth day I came to the sea-shore; here I saw some white people like myself, employed in gathering pepper, of which there was in that place a great abundance. Such an occupation was a good omen to me, and I approached them without fear of danger. They came towards me as soon as they perceived me, and asked me in Arabic from whence I came.

Delighted to hear my native language once more, I readily complied with their request; and related to them the manner in which I had been shipwrecked, and got to that island, where I had fallen into the hands of the blacks. "But these blacks," said they, "eat men; by what miracle then could you escape their cruelty?" I gave them the same account which you have been listening to, and they were very much surprised.

I remained with them, until they had collected as much pepper as they chose, after which they made me embark with them in the vessel which had conveyed them, and we soon reached another island, from whence they had come. They presented me to their king, who was a good prince. He had the patience to listen to the recital of my adventures, which as-

tonished him ; and he ordered me some new clothes, and desired I might be taken care of. This island was very populous, and abounded in all sorts of articles for commerce, which was carried on to a great extent in the town, where the king resided. This agreeable retreat began to console me for my misfortunes, and the kindness of this generous prince made me completely happy. Indeed I appeared to be his greatest favourite ; consequently all ranks of people endeavoured to please me, so that I was soon considered more as a native than a stranger.

I remarked one thing, which appeared to me very singular ; every one, the king not excepted, rode on horseback without either bridle or stirrups. I one day took the liberty to ask his majesty, why such things were excluded ; he replied, that he was entirely ignorant of what I meant.

I immediately went to a workman, and gave him a model to make the tree of a saddle from : that finished, I covered it myself with leather, richly embroidered in gold, and stuffed it with hair. I then applied to a locksmith, who made me a bit, according to the pattern I gave him, and some stirrups also.

When these things were completed, I presented them to the king, and tried them on one of his horses : the prince then mounted it, and was so pleased with the invention, that he testified his approbation by making me considerable presents. I was then obliged to make several saddles for his ministers and the principal officers of his household, who all rewarded me with very rich and handsome presents. I also made some for the most respectable inhabitants of the town, by which I gained great reputation and credit.

As I constantly attended at court, the king said to me one day, " Sindbad, I love you ; and I know that all my subjects, who have any knowledge of you, follow my example, and entertain a high regard for you.

I have one request to make, which you must not deny me."—"Sire," replied I, "there is nothing your majesty can command, which I will not undertake to prove my obedience to your orders. Your power over me is absolute."—"I wish you to marry," resumed the prince, "that you may have a more tender tie to attach you to my dominions, and prevent your returning to your native country."—As I did not dare to refuse the king's offer, he married me to a lady of his court, who was noble, beautiful, rich, and accomplished. After the ceremony of the nuptials I took up my abode in the house of my wife, and lived with her for some time in perfect harmony. Nevertheless, I was discontented with my situation, and designed to make my escape the first convenient opportunity, and return to Bagdad, which the splendid establishment I was then in possession of could not obliterate from my mind.

These were my sentiments, when the wife of one of my neighbours, with whom I was very intimate, fell sick and died. I went to console him, and finding him in the deepest affliction, "May God preserve you," said I to him, "and grant you a long life."—"Alas," replied he, "how can I obtain what you wish me? I have only one hour to live."—"Oh," resumed I, "do not suffer such dismal ideas to take possession of your mind; I hope that will not be the case, and that I shall enjoy your friendship for many years."—"I wish, with all my heart," said he, "that your life may be of long duration: as for me, the die is cast, and this day I shall be buried with my wife: such is the custom which our ancestors have established in this island, and which is still inviolably observed; the husband is interred alive with his deceased wife, the wife with the husband, in the same way: nothing can save me, and every one submits to this law."

Whilst he was relating to me this singular species

of barbarity, which filled me with terror, his relations, friends, and neighbours arrived to be present at the funeral. They dressed the corpse of the woman in the richest attire, as on the day of her nuptials, and decorated her with all her jewels. They then placed her uncovered on a bier, and the procession set out. The husband, drest in mourning, went immediately after the body of his wife, and the rest followed. They bent their course towards a high mountain, and when they were arrived, a large stone, which covered a deep pit, was raised, and the body let down into it, without taking off any of the ornaments. After that, the husband took his leave of his relations and friends, and without making any resistance, suffered himself to be placed on a bier with a jug of water, and seven small loaves by his side; he was then let down as his wife had been. This mountain extended a great way, and served as a boundary to the ocean: and the pit was very deep. When the ceremony was completed the stone was replaced, and the company retired. I need scarcely add, gentlemen, that I was particularly affected with this ceremony. All the others, who were present, did not appear to feel it, from their being habituated to see the same kind of scene so frequently. I could not avoid telling the king my sentiments on this subject. "Sire," said I, "I cannot express my astonishment at the strange custom which subsists in your dominions, of interring the living with the dead; I have visited many nations, but in the whole course of my travels I never heard of so cruel a law."—"What can I do, Sindbad," replied the king, "it is a law common to all ranks, and even I submit to its decree; I shall be interred alive with the queen, my consort, if she happens to die first."—"Sire," resumed I, "will your majesty allow me to ask, if foreigners are obliged to observe this custom?"—"Certainly," said the king, smiling at the

motive of my question ; " they are not exempted when they marry in the island."

I returned home thoughtful and sad at this reply. The fear that my wife might die first, and that I must be interred with her, was a reflection of the most distressing nature. Yet how could I remedy this evil ? I must have patience, and submit to the will of God. Nevertheless I trembled at the slightest indisposition of my wife, and alas ! I soon had good reason to fear ; she was taken dangerously ill, and died in a few days. Judge of my sorrow. To be interred alive did not appear to me a more desirable end than that of being devoured by the anthropophagi ; yet I was obliged to comply. The king, accompanied by his whole court, would honour the procession with his presence ; and the principal inhabitants of the city also, out of respect to me, were present at my interment.

When all was in readiness for the ceremony, the corpse of my wife, decorated with her jewels, and most magnificent clothes, was placed on a bier, and the procession set out. Being the second personage in this woeful tragedy, I followed the body of my wife, my eyes bathed in tears, and deploring my miserable destiny. Before we arrived at the mountain, I wished to make trial of the compassion of the spectators. I first addressed myself to the king, then to those who were near me, and bowing to the ground to kiss the hem of their garment, I entreated them to have pity on me. " Consider," said I, " that I am a stranger, who ought not to be subject to so rigorous a law ; and that I have another wife and children in my own country." I pronounced these words in an affecting tone, but no one seemed moved ; on the contrary, they hastened to put the corpse in the pit, and soon after I was let down also on another bier, with a jug of water and seven loaves. At last, this fatal ce-

remony being completed, they re-placed the stone over the mouth of the pit, notwithstanding the excess of my grief, and my piteous lamentation.

As I approached the bottom, I discovered by the little light that shone from above, the shape of this subterraneous abode. It was a vast cavern, which might be about fifty cubits deep. I soon smelt an insupportable stench, which arose from the carcasses, that were spread around. I even fancied I heard the last sighs of some, who had lately fallen victims to this inhuman law. I had no sooner reached the bottom than I left the bier, and stopping my nostrils, went to a distance from the dead bodies. I threw myself on the ground, where I remained a long time bathed in tears; then reflecting on my cruel fate, "It is true," said I, "that God disposes of us as seems best to his all-seeing Providence; but, unhappy Sindbad, is it not your own fault that you are now brought to this singular death? Would to Heaven I had perished in some of the dreadful wrecks, from which I have been saved! I should not have had to languish in this miserable abode of lingering death. But have I not brought it on myself by my accursed avarice? Ah, wretch! I ought to have remained with my family, and enjoyed peaceably the fruits of my former labours."

Such were the useless expressions of rage and despair with which I made the cavern re-echo. I beat my head and breast, and gave way to the most violent grief. Nevertheless, shall I confess to you, that instead of calling on death to release me from this habitation of despair, the love of life still glowed within me, and induced me to prolong my days. I felt my way to the bier on which I had been placed; notwithstanding the intense obscurity which prevailed, I found my bread and water, and eat of it. The cave now appeared to be more spacious, and to contain more bodies than I had at first supposed. I subsisted

for some days on my provisions, but as soon as they were exhausted I prepared to die. I was resigned to my fate, when I heard the stone above raised. A corpse and living person were let down. The deceased was a man. It is natural to have recourse to violent methods, when reduced to the last extremity. While the woman was descending, I approached the spot where the bier was to be placed, and when I perceived the aperture above to be closed, I gave the unhappy female two or three great blows on the head with a large bone. She was stunned, or more properly speaking, I killed her, and as I only committed this inhuman action to obtain the bread and water, which had been allowed her, I had now provisions for some days. At the end of that time a dead woman and her living husband were let down. I killed the man in the same manner; and as at that time there happened, fortunately for me, to be a mortality in the city, I was not in want of food; employing always the same means to obtain it.

One day, when I had just put an end to an unfortunate woman, I heard a sound like breathing, and a footstep. I advanced to the part from whence the sound proceeded; I heard a louder breathing at my approach, and I fancied I saw something fleeing from me. I followed this species of shadow, which occasionally stopped, and then again retreated panting, as I drew near. I pursued it so long, and went so far, that at last I perceived a small speck of light, resembling a star. I continued to walk towards this light, sometimes losing it, according to the obstacles which arose, but always recovering it again, till I arrived at an opening in the rock, large enough to allow me to pass.

At this discovery I stopped for some time to recover from the violent emotion occasioned by my walking quick; then passing through the crevice I found

myself on the sea-shore. You may imagine the excess of my joy ; it was so great, that I could scarcely be satisfied that my imagination did not deceive me. When I became convinced that it was a reality, and that my senses were still sound, I perceived, that the thing which I had heard pant, and which I had followed, was an animal that lived in the sea, and was in the habit of going into that cave to devour the dead bodies.

I examined the mountain, and observed, that it was situated between the city and the sea, without any communication between them, for it was so steep, that it was not practicable. I prostrated myself on the shore, to thank God for the mercy he had shown me. I then returned to the cave to get some bread, which I brought out and eat with much better appetite than I had enjoyed since my interment in that gloomy mansion.

I returned again to collect, as well as I could, by feeling on the different biers, all the diamonds, rubies, pearls, golden bracelets, in short, every thing of value that I could find, and brought it all to the shore. I tied them up in several packets, with the cords which had served to let down the biers, of which there was a great quantity. I left them in a convenient place, till a proper opportunity should offer, without fear of their being spoiled by the rain ; for it was not the season for wet weather.

At the end of two or three days, I perceived a vessel just sailing out of the harbour, and passing by the spot where I was. I made signs with the linen of my turban, and cried aloud with all my strength. They heard me on board, and dispatched the boat to fetch me. When the sailors inquired by what misfortune I had got in that place, I replied, that I had been wrecked two days since on that shore, with all my merchandize. Fortunately for me,



these people did not consider whether my story was probable, but satisfied with my answer, they took me on board, with my bales.

When we had reached the vessel, the captain, happy in being instrumental to my safety, and occupied with the management of the ship, believed, without any difficulty, the tale of the wreck; to convince him of which, I offered him some precious stones, but he refused them.

We passed several islands, amongst others, the island of Bells, distant about ten days sail from that of Serendib,<sup>6</sup> sailing with a fair wind, and six days from the isle of Kela, where we landed. Here there were some lead mines, some Indian canes, and excellent camphor.

The king of the isle of Kela is very rich, and powerful. His authority extends over the island of Bells, which is two days journey in extent; the inhabitants are still so uncivilized, as to eat human flesh. After we had made an advantageous traffic in this island, we again set sail, and touched at several ports. At length, I arrived happily at Bagdad, with immense riches, of which it is needless to give you a detail. To show my gratitude to Heaven for the mercies shown me, I spent a great deal in charity, some for the support of mosques, and some for the subsistence of the poor. I then entirely gave myself up to the society of my relations and friends, and passed my time in feasting and entertainments.

Sindbad here concluded the relation of his fourth voyage, which occasioned still more surprise in his audience than the three preceding ones had done. He repeated his present of an hundred sequins to Hindbad, whom he requested, with the rest of the company, to return the fol-

lowing day to dine, and hear the detail of his fifth voyage. Hindbad and the others took their leave and retired. The next day, when all were assembled, they sat down to table, and when the repast was over, Sindbad began the account of his fifth voyage, as follows.

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## THE FIFTH VOYAGE OF SINDBAD, THE SAILOR.

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THE pleasures I enjoyed soon made me forget the pains I had endured ; yet they were not sufficiently attractive to prevent my forming the resolution of venturing a fifth time on the sea. I again provided myself with merchandize, packed it, and sent it by land-carriage to the nearest sea-port ; where, unwilling to trust any more to a captain, and wishing to have a vessel of my own, I built and equipped one at my own expense. As soon as it was finished, I loaded it and embarked ; and as I had not sufficient cargo to fill it myself, I received several merchants of different nations, with their goods.

We hoisted our sails the first fair wind, and put to sea. After sailing a considerable time, the first place we stopped at was a desert island, where we found the egg of a roc, as large as that I spoke of on a former occasion ; it contained a small roc, which was just ready to hatch, its beak having begun to make its appearance. The merchants who were with me broke the egg with hatchets, and cut out the young roc, piece by piece, and roasted it. I had seriously advised them not to touch the egg, but they would not attend to me.

They had scarcely finished their meal, when two immense clouds appeared in the air at a considerable distance from us. The captain, whom I had hired to have the care of the vessel, knowing, by experience, what it was, cried out, that it was the father and mother of the young roc, and warned us to re-embark as quickly as possible, to avoid the

danger which threatened us. We took his advice, and set sail immediately.

The two rocs approached, uttering the most frightful screams, which they redoubled on finding the state of their egg, and that the young one was no more. Designing to revenge themselves, they flew away towards the part from whence they came, and disappeared for some time, during which we used all diligence to sail away, and prevent what nevertheless befel us.

They returned, and we perceived that they each had an enormous piece of rock in their claws. When they were exactly over our ship, they stopped, and, suspending themselves in the air, one of them let fall the piece of rock he held. By the address of the pilot, who suddenly turned the vessel, it did not tumble on us, but fell close to us into the sea, in which it made such a chasm, that we could almost see the bottom. The other bird, unfortunately for us, let his piece of rock fall so immediately on the ship, that it broke and split it into a thousand pieces. The sailors and passengers were all either crushed to death or drowned. I was myself under water for some time, but rising again to the surface, I had the good fortune to seize a piece of the wreck. Thus, swimming sometimes with one hand and sometimes with the other, still holding what I had fixed myself to, and having the wind and current both in my favour, I at length reached an island, where the shore was very steep. I nevertheless overcame this difficulty, and got on land.

I seated myself on the grass to rest from my fatigue, after which I arose, and advanced into the island, to reconnoitre the ground. It seemed to be in a delicious garden; wherever I turned my eyes I saw beautiful trees, some loaded with green, others with ripe fruits, and transparent streams meandering between them. I eat of the fruits, which I found to

be excellent, and quenched my thirst at the inviting brooks.

Night being arrived, I laid down on the grass in a convenient spot, but I did not sleep an hour at a time ; my sleep was continually interrupted by the fear of being alone in such a desert place, so that I employed the greatest part of the night in lamenting and reproaching myself for the imprudence of venturing from home, when I had every thing to make me comfortable there. These reflections led me so far, that I began to form a project against my life ; but day returning with its cheerful light, dissipated my gloomy ideas. I arose, and walked amongst the trees, though not without some degree of apprehension.

When I had advanced a little way in the island, I perceived an old man, who appeared much broken down. He was seated on the bank of a little rivulet ; at first, I supposed he might be, like myself, shipwrecked. I approached and saluted him, to which he made no other return than a slight inclination of the head. I asked him what he was doing, but instead of replying, he made signs to me to take him on my shoulders, and cross the brook, making me understand that he wanted to gather some fruit.

I supposed he wished me to render him this piece of service ; so taking him on my back, I stemmed the stream ; when I had reached the other side, I stooped, and desired him to alight ; instead of which (I cannot help laughing whenever I think of it,) this old man, who appeared to me so decrepid, nimbly threw his legs, which I now saw were covered with a skin like a cow's, over my neck, and seated himself fast on my shoulders, at the same time squeezing my throat so violently, that I expected to be strangled ; this alarmed me so much, that I fainted away.

Notwithstanding my situation, the old man kept his place on my neck ; he only loosened his hold

sufficiently to allow me to breathe. When I was a little recovered, he pushed one of his feet against my stomach, and kicking my side with the other, obliged me to get up. He then made me walk under some trees, and forced me to gather and eat the fruit we met with. He never quitted his hold during the day, and, when I wished to rest at night, he laid himself on the ground with me, always fixed to my neck. He never failed to awaken me in the morning, which he effected by pushing me, and then he made me get up and walk, kicking me all the time. Conceive, gentlemen, the plague of bearing this burden, without the possibility of getting rid of it.

One day, having found on the ground several dried gourds, which had fallen from the tree that bore them, I took a pretty large one, and after having cleared it well, I squeezed into it the juice of several bunches of grapes, which the island produced in great abundance. When I had filled the gourd, I placed it in a particular spot, and some days after returned with the old man, when tasting the contents, I found it to be converted into excellent wine, which for a little time made me forget the ills that oppressed me. It gave me new vigour, and raised my spirits so high, that I began to sing and dance as I went along.

The old man perceiving the effect this draught had taken on my spirits, made signs to me to let him taste it; I gave him the gourd, and the liquor pleased his palate so well, that he drank it to the last drop. There was enough to inebriate him, and the fumes of the wine very soon rose into his head: he then began to sing after his own manner, and to stagger on my shoulders. The blows he gave himself, made him return what he had on his stomach, and his legs loosened by degrees; so that finding he no longer held me tight, I threw him on the ground, where he remained motionless; I then took a large stone and crushed him to death.

I was much rejoiced at having so effectually got rid of this old man, and I walked towards the sea-shore, where I met some people, who belonged to a vessel which had anchored there to get fresh water. They were very much astonished at seeing me, and hearing the account of my adventure. "You had fallen," said they, "into the hands of the Old Man of the Sea, and you are the first whom he has not strangled; he never left those he had once mastered, till he had put an end to their existence; and this island is famous for the number of persons he has killed. The sailors and merchants who land here, never dare approach excepting they are in a strong body."

Having informed me of this, they took me to their ship, where the captain received me with the greatest politeness, when he heard what had befallen me. He set sail, and in a few days we landed at the port of a large city, where the houses were built of stone.

One of the merchants of the ship having contracted a friendship for me, entreated me to accompany him, and conducted me to the lodging destined for foreign merchants. He gave me a large sack, and then introduced me to some people belonging to the city, who were also furnished with sacks; then having desired them to take me with them to gather cocoa, "Go," said he, "follow them, and do as they do; and do not stray from them, for your life will be in danger if you leave them." He gave me provisions for the day, and I set off with them.

We arrived at a large forest of tall, straight, trees, the trunks of which were so smooth, that it was impossible to climb up to the branches where the fruit grew. They were all cocoa-trees, and we wanted to knock down the fruit and fill our sacks. On entering the forest, we saw an amazing number of monkeys, of all sizes, which fled at our approach, and ran up the trees with surprising agility. The merchants I

was with collected some stones, and threw them with great force at the monkeys, who had reached some of the highest branches. I did the same, and soon perceived that these animals were aware of our design; they gathered the cocoa-nuts, and threw them down at us, with gestures which plainly showed their anger and animosity. We picked up the cocoa-nuts, and, at intervals, threw up stones to irritate the monkeys. By this contrivance, we filled our sacks with the fruit: a thing utterly impracticable by any other method.

When we had got a sufficient quantity, we returned to the city, where the merchant who had sent me to the forest, gave me the value of the cocoa-nuts I had collected. "Continue to do the same every day," said he, "till you have amassed sufficient money to convey you to your own country." I thanked him for the good advice he gave me, and by degrees I acquired such a quantity of cocoa-nuts, that I sold them for a considerable sum.

The vessel in which I came had sailed with the merchants, who had loaded it with the cocoa-nuts they had purchased. I waited for the arrival of another, which shortly after came into harbour, for a lading of the same materials. I sent on board all the cocoa-nuts which belonged to me, and when it was ready to sail, I took leave of the merchant to whom I was under so many obligations. As he had not yet settled his affairs, he could not embark with me.

We set sail, and steered towards the island where pepper grows in such abundance. From thence we made the island of Comari,<sup>7</sup> where the best species of the aloe grows, and whose inhabitants submit themselves to a law not to drink wine, or suffer any kind of debauchery. In these two islands I exchanged all my cocoa-nuts for pepper and aloe-wood; and I then engaged myself, with the other merchants, in



a pearl fishery, in which I employed many divers, on my own account. I collected, by these means, a great number of very large and perfect ones, with which I joyfully put to sea, and arrived safely at Balsora, from whence I returned to Bagdad, where I sold the pepper, aloes, and pearls, which I had brought with me, for a large sum. I bestowed a tenth part of my profit in charity, as I had done on my return from every former voyage, and endeavoured to recover from my fatigues by every kind of diversion.

Having concluded this narrative, Sindbad gave an hundred sequins to Hindbad, who retired with all the other guests. The same party returned to the rich Sindbad the next day: and after having regaled them in the same manner as on the preceding days, he requested silence, and began the account of his sixth voyage, in the following way.

## THE SIXTH VOYAGE OF SINDBAD, THE SAILOR.

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You are, no doubt, gentlemen, surprised how I could be tempted again to expose myself to the caprice of fortune, after having undergone so many perils in my other voyages. I am astonished myself, when I think of it. It was fate alone that dragged me, at the expiration of a year, to venture myself a sixth time on the unstable sea, notwithstanding the tears and entreaties of my relations and friends, who did all in their power to persuade me to stay.

Instead of taking the rout of the Persian gulf, I passed again through some of the provinces of Persia and the Indies, and arrived at a sea-port, where I embarked in a good ship, with a captain who was determined on making a long voyage. Long indeed it proved, but at the same time so unfortunate, that the captain and the pilot lost their way, and did not know how to steer. They at length got right again, but we had no reason to rejoice on the occasion, for the captain astonished us all, by suddenly quitting his post, and uttering the most lamentable cries. He threw his turban on the floor, tore his beard, and beat his head, as if his senses were distracted. We asked, what had occasioned these signs of affliction, "I am obliged to announce to you," said he, "that we are in the greatest peril. A rapid current carries the ship, and we shall all perish in less than a quarter of an hour. Pray God to deliver us from this imminent danger, for nothing can save us unless he takes pity on us." He then gave orders for setting the sails,

but the ropes broke in the attempt, and the ship, without a possibility of managing it, was dashed to pieces by the current against the foot of a rock, where it split and went to pieces; we had, however, time to take precautions for our safety, and to disembark our provisions, as well as the most valuable part of the lading.

This being effected, the captain said, "God's will be done. Here we may dig our graves, and bid each other an eternal farewell; for we are in so desolate a place, that no one, who ever was cast on this shore, returned to his own home." This speech increased our affliction and we embraced each other with tears in our eyes, deploring our wretched fate.

The mountain, at the foot of which we were, formed one side of a large and long island. This coast was covered with the remains of vessels which had been wrecked on it; and by the infinity of bones, which every where met the eye, we were convinced of the dreadful certainty, that many lives had been lost in this spot. It is almost incredible what quantities of merchandize of every sort were strewed upon the shore. All these objects only served to increase our despair.

In every other part, it is common for a number of small rivers to discharge themselves into the sea, instead of which, here a large river of fresh water takes its course from the sea, and runs along the coast through a dark cave, the opening of which is extremely high and wide. What is most remarkable in this place is, that the mountain is composed of rubies, crystals, and other precious stones. Here too, a kind of pitch, or bitumen, distils from the rock into the sea, and the fishes eating it, return it again in the form of ambergris, which the waves leave on the shore. The greatest part of the trees are aloes, which are equal in beauty to those of Comari.

To complete the description of this place, which

may be termed a whirlpool, as nothing ever returns from thence ; it is impossible that a ship can avoid being dragged thither, if it comes within a certain distance. If a sea-breeze blows that assists the current, there is no remedy ; and if the wind comes from land, the high mountain impedes its effect, and causes a calm, which allows the current full force, and then it whirls the ship against the coast, and dashes it to pieces, as ours was. In addition to this, the mountain is so steep, that it is impossible to reach the summit, or, in fact, to escape by any means.

We remained on the shore, quite distracted, expecting to die. We had divided our provisions equally, so that each individual lived more or less time, according to the consumption he made of his portion.

They who died first were interred by the others. I had the office of burying my last companion ; for besides managing what provisions were allowed me with more care than the rest, I had also a store, which I kept concealed from my comrades. Nevertheless, when I buried the last, I had so little left, that I imagined I must soon follow him ; so that I dug a grave and resolved to throw myself into it, since no one remained to perform this last duty. I must confess, that whilst I was thus employed, I could not avoid reproaching myself as the sole cause of my misfortune, and most heartily repented of this last voyage. Nor was I satisfied with reproaches only, but I bit my hands with despair, and had nearly put an end to my existence.

But God still had pity on me, and inspired me with the thought of going to the river, which lost itself in the hollow of the cave. I examined it with great attention, and it occurred to me, that as the river ran under ground, it must in its course come out to day-light again ; if I construct a raft, though I, and place myself on it, the current of the water

may perhaps bring me to some inhabited country ; if I perish, it is but changing the manner of my death ; but if, on the contrary, I get safely out of this fatal place, I shall not only avoid the cruel death by which my companions perished, but may also meet with some fresh opportunity of enriching myself. Who knows, that fortune does not await me on my arrival out of this frightful cavern, to recompense me for all the losses I have sustained.

I worked at my raft with fresh vigour after these reflections ; I made it of thick pieces of wood and great cables, of which there was an abundance ; I tied them closely together, and formed a strong vessel : when it was completed, I placed on it a cargo of rubies, emeralds, ambergris, crystal, and also some gold and silver stuffs. Having placed all these things in a proper equilibrium, and fastened them to the planks, I embarked on my raft with two little oars, which I provided myself with, and trusting to the current, I resigned myself to the will of God.

As soon as I was under the vault of the cavern I lost the light of day ; and the current carried me on without my being able to discern its course. I rowed for some days in this obscurity, without ever perceiving the least ray of light. At one time the vault of the cavern was so low, that it almost knocked my head, which rendered me very attentive to avoid the danger again. During this time I consumed no more of my provisions than was absolutely necessary to sustain nature : but however frugal I might be, I consumed them all. I then fell into a sweet sleep. I cannot tell whether I slept long, but when I awoke I was surprised to find myself in an open country, near a bank of the river, to which my raft was fastened, and in the midst of a large concourse of blacks. I rose as soon as I perceived them, and saluted them ; they spoke to me, but I could not understand their language.

At this moment I felt so transported with joy, that I could scarcely believe myself awake. Being at length convinced that it was not a dream, I exclaimed in these Arabic words, "Invoke the Almighty, and he will come to thy assistance; thou needst not care for ought besides. Close thine eyes, and while thou sleepest, God will change thy fortune from bad to good."

One of the blacks, who understood Arabic, having heard me pronounce these words, advanced towards me, and spoke as follows:—"Brother," said he, "be not surprised at seeing us; we live in this country, and we came hither to-day to water our fields from this river, which flows from the neighbouring mountain, by cutting canals to admit a passage for the water.

"We observed that the current bore something along, and we immediately ran to the bank to see what it was, and perceived this raft; one of us instantly swam to it, and conducted it to shore. We fastened it as you see, and were waiting for you to wake. We entreat you to relate to us your history, which must be very extraordinary; tell us how you could venture on this river, and from whence you come." I first requested him to give me some food, after which I promised to satisfy their curiosity.

They produced several kinds of meat, and when I had satisfied my hunger, I related to them all that had happened to me, which they appeared to listen to with great admiration. As soon as I had finished my history, their interpreter told me, that I had astonished them with my relation, and I must go myself to the king, to recount my adventures; for they were of too extraordinary a nature to be repeated by any one but by him to whom they had happened. I replied that I was ready to do any thing they wished. The blacks then sent for a horse, which arrived shortly after; they placed me on it,

and whilst some walked by my side to show me the way, others, of a more robust make, hawled the raft out of the water, and carried it on their shoulders, with the bales of rubies, and followed me.

We went together to the city of Serendid, for this was the name of the island: and the blacks presented me to their king. I approached his throne, where he was seated, and saluted him, as it is usual to accost the kings of India; that is to say, I prostrated myself at his feet, and kissed the earth. The prince made me rise, and receiving me with an affable air, he placed me by his side. He first asked me my name; I replied, that I was called Sindbad, and sur-named the sailor, from having made several voyages; and added, that I was a citizen of Bagdad. "But," replied he, "how then came you into my dominions, from whence are you arrived?"

I concealed nothing from the king, and related to him what you have just heard; he was so pleased with it, that he ordered the history of my adventures to be written in letters of gold, that it might be preserved amongst the archives of his kingdom. The raft was then produced, and the bales were opened in his presence. He admired the aloë-wood and ambergris, but above all the rubies and emeralds, as he had none in his treasury equal to them in value.

Perceiving that he examined my precious stones with pleasure, and that he looked repeatedly at the rarest of them, I prostrated myself before him, and took the liberty of saying, "Sire, not only my person is at your commands, but the cargo of my raft also, if your majesty will do me the honour of accepting it, and disposing of it as you think fit." He smiled, and replied, that he did not desire any thing which belonged to me; for as God had given it me I ought not to be deprived of it; that instead of diminishing my riches, he should add to them; and that when I left his dominions I should carry with me

proofs of his liberality. I could only reply to this by praying for his prosperity, and by praising his generosity.

He ordered one of his officers to attend me, and gave me servants to wait upon me at his own expence. The officers faithfully fulfilled the charge they were intrusted with, and conveyed all the bales to the place destined for my lodging.

I went every day at certain hours to pay my court to the king, and employed the rest of the time in seeing the city, and whatever was most worthy of my attention.

The island of Serendid is situated exactly under the equinoctial line, so that the days and nights are of equal length. It is eighty parasangs<sup>a</sup> long and as many in breadth. The principal town is situated at the extremity of a beautiful valley, formed by a mountain, which is in the middle of the island, and which is by far the highest in the world; it is discernible at sea within three days navigation of it. Rubies and many sorts of minerals are found in it, and most of the rocks are formed of emery, which is a sort of metallic stone used for cutting precious stones.

All kinds of rare and curious plants and trees, particularly the cedar and cocoa-tree, grow here in great abundance, and there are pearl-fisheries on the coast, at the mouth of the rivers; some of its valleys also produce diamonds. I made a devotional journey up the mountain, to the spot where Adam was placed on his banishment from Paradise; and I had the curiosity to ascend to the summit.

When I came back to the city, I entreated the king to grant me permission to return to my native country, which he did in the most obliging and honourable manner. He compelled me to receive a rich present, which was taken from his treasury; and when I went to take my leave, he deposited in my care another



still more considerable than the first, and at the same time gave me a letter for the Commander of the Believers, our sovereign lord, saying, "I beg you to present from me this letter, and this present to the Caliph Haroun Alraschid, and to assure him of my friendship." I took the present and the letter, with the greatest respect, and promised his majesty to execute the orders with which he was pleased to honour me, with the greatest punctuality. Before I embarked, the king sent for the captain and the merchants with whom I was to sail, and charged them to pay me all possible attention.

The letter of the king of Serendid was written on the skin of a certain animal, highly prized in that country on account of its rareness. The colour of it approaches to yellow. The letter itself was in characters of azure, and it contained the following words in the Indian language :

THE KING OF THE INDIES, WHO IS PRECEDED BY A  
THOUSAND ELEPHANTS ; WHO LIVES IN A PALACE,  
THE ROOF OF WHICH GLITTERS WITH THE  
LUSTRE OF AN HUNDRED THOUSAND RU-  
BIES, AND WHO POSSESSES IN HIS  
TREASURY TWENTY THOUSAND  
CROWNS ENRICHED WITH  
DIAMONDS, TO THE  
CALIPH HAROUN ALRASCHID.

"Although the present that we send you be inconsiderable, yet receive it as a brother and a friend, in consideration of the friendship we bear you in our heart ; and we feel happy in having an opportunity of testifying it to you. We ask the same share in your affections, as we hope we deserve it ; being of a rank equal to that you hold. We salute you as a brother. Farewell."

The present consisted, first, of a vase made of one

single ruby, pierced and worked into a cup of half a foot in height, and an inch thick, filled with fine round pearls, all weighing half a drachm each : secondly, the skin of a serpent, which had scales as large as a common piece of money, the peculiar property of which was to preserve those who lay on it from all disease : thirdly, fifty thousand drachms of the most exquisite aloë-wood, together with thirty grains of camphor as large as a pistachio-nut ; and lastly, all this was accompanied by a female slave of the most enchanting beauty, whose clothes were covered with jewels.

The ship set sail, and after a long though fortunate voyage, we landed at Balsora, from whence I returned to Bagdad. The first thing I did after my arrival, was to execute the commission I had been intrusted with. I took the letter of the king of Serendid, and presented myself at the gate of the Commander of the Faithful, followed by the beautiful slave, and some of my family, who carried the presents which had been committed to my care. I mentioned the reason of my appearance there, and I was immediately conducted before the throne of the caliph. I prostrated myself at his feet, and having made a short speech, gave him the letter and the present. When he had read the contents, he inquired of me whether it was true that the king of Serendid was as rich and powerful as he reported himself to be in his letter. I prostrated myself a second time, and when I arose, "Commander of the Faithful," said I, "I can assure your majesty, that he does not exaggerate his riches and grandeur ; I have been witness to it. Nothing can excite greater admiration than the magnificence of his palace. When this prince wishes to appear in public, a throne is prepared for him on the back of an elephant ; on this he sits and proceeds between two files, composed of his ministers, favourites, and others belonging to the court. Before him, on the

same elephant, sits an officer with a golden lance in his hand, and behind the throne another stands with a pillar of gold, on the top of which is placed an emerald about half a foot long and an inch thick. He is preceded by a guard of a thousand men, habited in silk and gold stuffs, and mounted on elephants richly caparisoned.

"While the king is on his march, the officer, who sits before him on the elephant, from time to time cries with a loud voice, 'This is the great monarch, the powerful and tremendous sultan of the Indies, whose palace is covered with a hundred thousand rubies, and who possesses twenty thousand diamond crowns. This is the crowned monarch, greater than ever was Solima, or the great Mihragè.'

"After he has pronounced these words, the officer, who is behind the throne, cries, in his turn, 'This monarch, who is so great and powerful, must die, must die, must die.' The first officer then replies, 'Hail to him who lives and dies not.'

"The king of Serendid is so just, that there are no judges in his capital, nor in any other part of his dominions; his people do not want any. They know and observe with exactness the true principles of justice, and never deviate from their duty; therefore tribunals and magistrates would be useless amongst them." The caliph was satisfied with my discourse, and said, "The wisdom of this king appears in his letter; and after what you have told me I must confess that such wisdom is worthy of such subjects, and such subjects worthy of it." At these words he dismissed me with a rich present.

Sindbad here finished his discourse, and his visitors retired; but Hindbad, as usual, received his hundred sequins. They returned the following day, and Sindbad began the relation of his seventh and last voyage in these terms:

THE SEVENTH AND LAST VOYAGE OF SINDBAD, THE  
SAILOR.

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ON my return from my sixth voyage, I absolutely relinquished all thoughts of ever venturing again on the seas. I was now arrived at an age which required rest, and besides this I had sworn never more to expose myself to the perils I had so often experienced: I prepared therefore to enjoy my life in quiet and repose.

One day, when I was regaling a number of friends, one of my servants came to tell me, that an officer of the caliph wanted to speak to me. I got up from table, and went to him. "The caliph," said he, "has ordered me to acquaint you that he wishes to see you." I followed the officer to the palace, and he presented me to the prince, whom I saluted, by prostrating myself at his feet. "Sindbad," said he, "I am in want of you; you must do me a service; and go once more to the king of Serendid with my answer and presents; it is but right that I should make him a proper return for the civility he has shown me."

This order of the caliph was a thunderbolt to me. "Commander of the Faithful," replied I, "I am ready to execute any thing that your majesty may desire; but I humbly entreat you to consider, that I am worn down with the unspeakable fatigues I have undergone; I have even made a vow never to leave Bagdad." I then took occasion to recount the long detail of my adventures, which he had the patience to listen to attentively. When I had done speaking, "I confess," said he, "that these are ex-

traordinary adventures: nevertheless, they must not prevent your making the voyage I propose, for my sake; it is only to the island of Serendid; execute the commission I intrust you with, and then you will be at liberty to return. But you must go; for you must be sensible, that it would be highly indecorous, as well as derogatory to my dignity, to be under obligations to the king of that island."

As I plainly saw, that the caliph had resolved on my going, I signified to him, that I was ready to obey his commands. He seemed much pleased, and ordered me a thousand sequins to pay the expences of the voyage.

In a few days I was prepared for my departure; and as soon as I had received the presents of the caliph, together with a letter, written with his own hand, I set off, and took the rout of Balsora, from whence I embarked. After a pleasant voyage, I arrived at the island of Serendid. I immediately acquainted the ministers with the commission I was come upon, and begged them to procure me an audience as soon as possible. They did not fail to attend to my wishes, and conducted me to the palace. I saluted the king by prostrating myself according to the usual custom.

This prince immediately recollected me, and evinced great joy at my return. "Welcome, Sindbad," said he, "I assure you I have often thought of you since your departure. Blessed be this day in which I see you again." I returned the compliment, and after thanking him for his kindness, I delivered the letter and present of the caliph, which he received with every mark of satisfaction and pleasure.

The caliph sent him a complete bed of gold tissue, estimated at a thousand sequins; fifty robes of a very rich stuff, an hundred more of white linen, the finest that could be procured from Cairo, Suez, Cufa, and Alexandria; another bed of crimson, also another of

a different make. A vase of agate, greater in width than in depth, of the thickness of a finger ; on the sides there was sculptured in bas-relief, a man, kneeling on the ground, and in his hand a bow and arrow, with which he was going to let fly at a lion : besides these he sent him a richly ornamented table, which was supposed from tradition to have belonged to the great Solomon. The letter of the caliph was written in these terms :

HEALTH IN THE NAME OF THE SOVEREIGN GUIDE OF  
THE RIGHT ROAD, TO THE POWERFUL AND HAPPY  
SULTAN, FROM THE PART OF ABDALLA HAROUN  
ALRASCHID, WHOM GOD HAS PLACED  
ON THE SEAT OF HONOUR, AFTER  
HIS ANCESTORS OF HAPPY  
MEMORY.

“ We have received your letter with joy ; and we send you this, emanated from the council of our porte, the garden of superior minds. We hope, that in casting your eyes over it, you will perceive our good intention, and think it agreeable. Adieu.”

The king of Serendid was rejoiced to find, that the caliph returned a testimony of his friendship. Soon after this audience, I requested another, to take my leave, which I had some difficulty to obtain. At length I succeeded, and the king, at my departure, ordered me a very handsome present. I re-embarked immediately, intending to return to Bagdad ; but had not the good fortune to arrive so soon as I expected, for God had disposed of it otherwise.

Three or four days after we had set sail, we were attacked by corsairs, who easily made themselves masters of our vessel, as we were not in a state for defence. Some persons in the ship attempted to make resistance, but it cost them their lives. I, and all those who had the prudence not to oppose the in-

tion of the corsairs, were made slaves. After they had stripped us, and substituted bad clothes for our own, they bent their course towards a large island at a very great distance, where they sold us.

I was purchased by a rich merchant, who conducted me to his house, gave me food to eat, and clothed me as a slave. Some days after, as he was not well informed who I was, he asked me, if I knew any trade. I replied that I was not an artisan, but a merchant by profession, and that the corsairs, who had sold me, had taken from me all I was possessed of. "But tell me," said he, "do you think you could shoot with a bow and arrow?" I replied, that it had been one of my youthful sports, and that I had not entirely forgotten how to use it. He then gave me a bow and some arrows, and making me mount behind him on an elephant, he took me to a vast forest at the distance of some hours journey from the city. We went a great way in it, and when he came to a spot where he wished to stop, he made me alight. Then showing me a large tree, "Get up in that tree," said he, "and shoot at the elephants that pass under it, for there is a prodigious quantity in this forest: if one should fall, come and acquaint me of it." Having said this he left me some provisions, and returned to the city: I remained in the tree on the watch the whole night.

I did not perceive any during that time, but the next day, as soon as the sun had arisen, a great number made their appearance. I shot many arrows at them, and at last one fell. The others immediately retired, and left me at liberty to go and inform my master of the success I had met with. To reward me for this good intelligence, he regaled me with an excellent repast, and praised my address. We then returned together to the forest, where we dug a pit to bury the elephant I had killed. It was my mas-

ter's intention to let it rot in the earth, and then to take possession of its teeth for commerce.

I continued this occupation for two months, and not a day passed in which I did not kill an elephant. I did not always place myself on the same tree; sometimes I ascended one, sometimes another. One morning, when I was waiting for some elephants to pass, I perceived, to my great astonishment, that instead of traversing the forest as usual, they stopped and came towards me with a terrible noise, and in such numbers, that the ground was covered with them, and trembled under their footsteps. They approached the tree where I was placed, and surrounded it with their trunks extended, having their eyes all fixed upon me. At this surprising spectacle I remained motionless, and so agitated by fright that my bow and arrows fell from my hands.

My fears were not groundless. After the elephants had viewed me for some time, one of the largest twisted his trunk round the body of the tree, and shook it with so much violence, that he tore it up by the roots, and threw it on the ground. I fell with the tree; but the animal took me up with his trunk, and placed me on his shoulders, where I remained more dead than alive. He put himself at the head of his companions, who followed him in a troop, and carried me to a spot where having set me down, he and the rest retired. Conceive my situation! I thought it a dream. At length having been seated some time, and seeing no other elephants, I arose, and perceived that I was on a little hill of some breadth, entirely covered with bones and teeth of elephants. This sight filled my mind with a variety of reflections. I admired the instinct of these animals, and did not doubt, that this was their cemetery or place of burial; and that they had brought me hither to show it me, that I might desist from destroying



them, as I did it merely for the sake of possessing their teeth. I did not stay long on the hill, but turned my steps towards the city, and having walked a day and a night, at last arrived at my master's. I did not meet any elephant in my way, which plainly evinced, that they had entered farther into the forest, to leave me an unobstructed passage from the hill.

As soon as my master saw me, "Ah! poor Sindbad," exclaimed he, "I was in pain to know what could be become of you. I have been to the forest, and found a tree newly torn up by the roots, and a bow and arrows on the ground; after having sought you every where in vain, I despaired of ever seeing you again. Pray relate to me what has happened to you, and by what happy chance you are still alive." I satisfied his curiosity, and the following day, having accompanied me to the hill, he was, with great joy, convinced of the truth of my history. We loaded the elephant on which we had come with as many teeth as he could carry, and when we returned, he thus addressed me, "Brother, for I will no longer treat you as a slave, after the discovery you have imparted to me, and which cannot fail to enrich me, may God pour on you all sorts of blessings and prosperity! Before him I give you your liberty. I had concealed from you what I am now going to relate. The elephants of our forest destroy annually an infinite number of slaves, whom we send in search of ivory. Whatever advice we give them, they are sure, sooner or later, to lose their lives by the wiles of these animals. God has delivered you from their fury, and has conferred this mercy on you alone. It is a sign that he cherishes you, and that he wants you in the world to be of use to mankind. You have procured me a surprising advantage: we have not hitherto been able to get ivory without risking the lives of our slaves, and now our

whole city will be enriched by your means. Do not suppose, that I think I have sufficiently recompensed you, by giving you your liberty; I intend to add to it considerable presents; I might engage the whole city to join, and make your fortune, but that is an honour I will enjoy alone."

To this obliging discourse I replied, "Master, God preserve you; the liberty you grant me, acquits you of all obligation towards me; and the only recompense I desire for the service I have had the good fortune to procure for you, and the inhabitants of your city, is permission to return to my country."—"Well," resumed he, "the monsoon will soon bring us vessels, which come to be laden with ivory. I will then send you away, with a sufficiency to pay your expences home." I again thanked him for the liberty he had given me, and for the good will he showed me. I remained with him till the season for the monsoon, during which we made frequent excursions to the hill, and filled his magazines with ivory. All the other merchants in the city did the same, for it did not long remain a secret.

The ships at length arrived, and my master having chosen that in which I was to embark, loaded it with ivory, half of which was on my own account. He did not omit an abundance of provisions for my voyage, and he obliged me to accept some rare curiosities of that country besides. After I had thanked him, as much as possible, for all the obligations he had conferred on me, I embarked. We set sail, and as the adventure which had procured me liberty was very extraordinary, it was always on my mind.

We touched at several islands to procure refreshments. Our vessel having sailed from a port of the Indian Terra Firma, we went there to land: and, fearful of the dangers of the sea to Balsora, I landed the ivory, which belonged to me, and resolved to

continue my journey by land. I sold my share of the cargo for a large sum of money, and purchased a variety of curious things for presents: when I was equipped, I joined a caravan of merchants. I remained a long time on the road, and suffered a great deal, but I bore all with patience, when I reflected, that I had neither tempests nor corsairs, serpents, nor any other peril, that I had before encountered, to fear.

All these fatigues being at last concluded, I arrived happily at Bagdad. I went immediately and presented myself to the caliph, and gave him an account of my embassy. This prince told me, that my long absence had occasioned him some uneasiness; but that he always hoped that God would not forsake me.

When I related the adventure of the elephants, he appeared much surprised, and would scarcely have believed it, had not my sincerity been well known to him. He thought this, as well as the other histories I had detailed to him, so curious, that he ordered one of his secretaries to write it in letters of gold, to be preserved in his treasury. I retired well satisfied with the presents and honours he conferred on me: and then resigned myself entirely to my family, my relations, and friends.

Sindbad thus concluded the recital of his seventh and last voyage; and addressing himself to Hindbad, "Well, my friend," added he, "have you ever heard of one who has suffered more than I have, or been in so many trying situations? Is it not just, that after so many troubles I should enjoy an agreeable and quiet life?" As he finished these words, Hindbad approaching him, kissed his hand, and said, "I must confess, sir, that you have encountered frightful perils; my afflictions are not to be compared with yours. If I feel them heavily at the time I suffer them, I console myself with the small profit which,

they produce. You not only deserve a quiet life, but are worthy of all the riches you possess; since you make so good a use of them, and are so generous. May you continue to live happily till the hour of your death!"

Sindbad ordered him to have another hundred sequins; he admitted him to his friendship, told him to quit the profession of a porter, and to continue to eat at his table, for that he should all his life have reason to remember Sindbad the sailor.

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## THE THREE APPLES.

SIRE (said Scheherazadè) I have already had the honour of relating to your majesty one excursion that the caliph Haroun Alraschid made from his palace. I will now tell you of another.

One day, this prince desired his grand vizier Giafar to be with him the following evening. "I wish," said he, "to visit all parts of the city, and make myself acquainted with the opinions generally formed of my officers of justice. If there be any who are deservedly complained of, we will discharge them, and place others in their situation, who will perform their duty more successfully. If, on the contrary, there be any who are praised, we will reward them according to their deserts." The grand vizier having repaired to the palace at the appointed time, the caliph, himself, and Mesrour, the chief of the eunuchs, disguised themselves that they might not be known, and set out together.

They passed through several squares, and many market-places; and coming into a small street, they perceived, by the light of the moon, a man with a white beard, and of tall stature, carrying nets on his head. He had on his arm a basket, made of palm leaves, and in his hand a stick. "To see this old man," said the caliph, "one should not suppose him rich; let us address him, and ask him the state of his fortune."—"Good man," said the vizier, "what art thou?"—"My lord," replied the old man, "I am a

fisherman, but the poorest, and most miserable of my trade. I went out at noon to go and fish, and from that time till now I have not taken one. And yet I have a wife and young children, but have not sufficient means of supporting them."

The caliph, touched with compassion, said to the fisherman, "Should you have courage to return and throw your nets once more? We will give you an hundred sequins for what you bring us." The fisherman, taking the caliph at his word, and forgetting all the troubles of the past day, returned towards the Tigris, in company with him, Giafar, and Mesrour, saying to himself, "These gentlemen appear too civil, and too reasonable, not to recompense me for my pains; and even should they give me only an hundredth part of what they promise me, it will still be a great sum for me."

They arrived on the banks of the river, and the fisherman, having thrown his nets, drew out a case well closed, and very heavy. The caliph immediately ordered the vizier to count him his hundred sequins, and discharged him. Mesrour took the case on his shoulders by order of his master, who in his curiosity to know what it could contain, returned immediately to the palace. The case being opened, they found a large basket made of palm leaves, and sewn at the opening with a bit of red worsted. To satisfy the impatience of the caliph, they cut the worsted with a knife, and drew out of the basket a packet, wrapped in a piece of old carpet, and tied with cord. The cord being untied, and the packet undone, they perceived with horror, the body of a young lady, whiter than snow, and cut into pieces. The caliph's astonishment at this dismal spectacle cannot be described; but his surprise was instantly changed to anger, and casting a furious look at the vizier, "Wretch," cried he, "is this the way you inspect the actions of my people? Assassinations are committed with im-

punity under your administration, and my subjects are thrown into the Tigris, that they may rise in vengeance against me on the day of judgment. If you do not speedily revenge the death of this woman, by the execution of her murderer, I swear by the holy name of God, that I will have you hanged together with forty of your relations."—"Commander of the Faithful," replied the grand vizier, "I entreat your majesty to grant me time to make proper inquiries."—"I give you three days," returned the caliph; "take care of yourself."

The vizier Giafar returned home in the greatest confusion; "Alas!" thought he, "how is it possible for me, in so large and vast a city as Bagdad, to discover a murderer, who no doubt has committed this crime secretly, and without witness, and has now in all probability fled from the city? Another in my place might perhaps take any wretch out of prison, and have him executed, to satisfy the caliph; but I will not charge my conscience with such a deed; I will rather die, than save my life on such terms."

He ordered the officers of police and justice, who were under his command, to make a strict search for the criminal. They not only sent out their dependants, but went themselves on this affair, which was not less interesting to them, than it was to the vizier. But all their diligence was fruitless; they could discover no traces by which to apprehend the perpetrator of the murder, and the vizier concluded, that his death was inevitable, without the interference of Heaven.

On the third day, an officer of the sultan's came to the house of this unhappy minister, and summoned him to follow him. The vizier obeyed, and the caliph having inquired of him for the murderer, he replied, with tears in his eyes, "O, Commander of the Faithful, I have found no one who could give

me any intelligence concerning him." The caliph reproached him in the most angry terms, and commanded him to be hanged before the gates of the palace, together with forty of the Barmecides.<sup>8</sup>

Whilst they were preparing the gibbets, and the officers went to seize the forty Barmecides, at their different houses, a public crier was ordered by the caliph to proclaim, in all the quarters of the city, that, "Whoever wished to have the satisfaction of seeing the grand vizier Giafar, and forty of his family, the Barmecides, hanged, was to repair to the square before the palace."

When every thing was ready, the criminal judge, and a great number of attendants and guards, belonging to the palace, conducted the grand vizier, together with the forty Barmecides, each under the gibbet that was destined for him; and passed the cord round his neck, by which they were to be elevated. The people, who crowded the square, could not be present at such a spectacle, without feeling pity, and shedding tears; for the vizier Giafar, and his relations, the Barmecides, were much beloved for their probity, liberality, and disinterestedness, not only at Bagdad, but throughout the whole empire of the caliph.

Every thing was ready for the execution of the irrevocable order of the prince, in this instance too severe, and they were on the point of taking away the lives of some of the worthiest inhabitants of the city, when a young man, of comely appearance, and well dressed, pressed through the crowd till he reached the grand vizier; having kissed his hand, "Sovereign vizier," said he, addressing Giafar, "chief of the emirs of this court, the refuge of the poor; you are not guilty of the crime for which you are going to suffer; retire, and let me expiate the death of the lady who was thrown into the Tigris; I am her murderer, I alone ought to be punished."

Although this discourse created great joy in the



vizier, he nevertheless felt pity for a youth, whose countenance, far from expressing guilt, had something engaging in it; he was going to reply, when a tall man, of an advanced age, having also pushed through the crowd, came up, and said to the vizier, "My lord, do not believe what this young man says to you. I was the only person that killed the lady who was found in the case; I only am to be punished. In the name of God, I conjure you not to confuse the innocent with the guilty."—"My lord," interrupted the young man, addressing himself to the vizier, "I assure you, that it was I who committed this wicked action, and that no person in the world is my accomplice."—"Alas! my son," replied the old man, "despair has led you hither, and you wish to anticipate your destiny; as for me, it is a long time that I have lived in this world, I ought to quit it without regret; let me sacrifice my life to save yours. My lord," continued he, addressing the vizier, "I repeat it, I am the assassin; sentence me to death, and do not defer it."

The contest between the old man and the youth obliged the vizier Giafar to conduct them before the caliph, with the permission of the attending officer of justice, who was happy in an opportunity of obliging him.

When he was arrived in the presence of the sovereign, he kissed the ground seven times, and then spoke in these terms: Commander of the Faithful, I bring to you this old man, and this youth, who each avers himself to be the murderer of the lady." The caliph then asked the accused, which of the two had murdered the lady in so cruel a manner, and then thrown her into the Tigris. The youth assured him, that he had committed the deed; the old man sustained the contrary. "Go," said the caliph to the vizier, "give orders for them both to be hanged."—"But, sire," replied the vizier, "if one only is criminal, it would be unjust to execute the other."

At these words the young man replied, "I swear by the great God, who has elevated the heavens to where they now are, that it is I who killed the lady, who cut her in pieces, and then threw her into the Tigris four days since. I do not hope for mercy on the day of judgment, if what I say be not true; therefore, I am the person who is to be punished." The caliph was surprised at this solemn oath, which he was inclined to believe, as the old man made no reply. Therefore, turning to the youth, "Unhappy wretch," cried he, "for what reason hast thou committed this detestable crime? and what motive canst thou have for coming to offer thyself for execution!" "Commander of the Faithful," returned he, "if all that has passed between this lady and myself could be written, it would form a history, which might be serviceable to mankind."—"Relate it then," replied the caliph, "I command you to do it." The young man obeyed, and began in these words.

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## THE HISTORY

OF THE LADY WHO WAS MURDERED, AND OF THE YOUNG  
MAN, HER HUSBAND.

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“SOVEREIGN of the Believers, I must acquaint your majesty, that the lady who was massacred was my wife, and daughter to this old man whom you see, and who is my uncle, on my father’s side. She was only twelve years of age when he bestowed her on me in marriage, and eleven years are passed since that period. I have three sons by her, who are still alive; and must do her the justice to say, that she never gave me the least subject for displeasure. She was prudent and virtuous; and her greatest pleasure consisted in making me happy. On my part I loved her with the truest affection, and anticipated all her wishes, instead of opposing them.

About two months since she was taken ill; I treated her with all possible care, and spared no pains to complete her cure: at the expiration of a month she grew better, and wished to go to the bath. Before she went out of the house she said to me, “Cousin,” for that was my familiar appellation, “I wish to eat some apples; you will oblige me very much, if you could procure me some; it is a long time that I have had this desire, and I must confess, that it is now increased to such a degree, that if I am not gratified I fear some misfortune will be the consequence.”—“Very willingly,” I replied, “I will do all in my power to content you.”

I immediately went in search of some apples, into all the markets and shops I could think of, but I could not obtain one, although I had offered to pay a sequin for it. I returned home much vexed at having taken so much trouble to no purpose. As for my wife, when she came back from the bath, and did not see any apples, she was so chagrined, that she could not sleep all night. I arose early the next morning, and went into all the gardens, but with no better success than on the preceding day. I only met with an old gardener, who told me, that whatever pains I might take I should not meet with any excepting in your majesty's gardens at Balsora.

As I was passionately fond of my wife, and I would not have to reproach myself with having neglected any means of satisfying her longing, I put on the dress of a traveller, and having informed her of my intention, I set out for Balsora. I went with such dispatch, that I returned to her at the end of a fortnight. I brought with me three apples, which had cost me a sequin a piece. There were no more in the garden, and the gardener would not sell them at a lower price. When I arrived I presented them to my wife, but her longing was then over, so she received them, and only placed them by her side. She nevertheless continued in ill health, and I did not know what remedy to apply for her disorder.

A few days after my return, being in my shop, at the public place where all sorts of fine stuffs are sold, I saw a tall black slave enter, holding an apple in his hand, which I knew to be one of those I had brought from Balsora. I could have no doubts on the subject, for I knew that there were none in Bagdad, nor in any of the gardens in the environs. I called the slave, "My good slave," said I, "pray tell me where you got that apple."—"It is a present," replied he, smiling, "that my mistress made me. I have been to see her to-day, and found her

unwell. I saw three apples by her side, and asked her where she had got them; and she told me, that her good man of a husband had been a journey of fifteen days on purpose to get them for her. We breakfasted together, and when I came away I brought this with me."

This intelligence enraged me beyond measure. I got up, and having shut up my shop, I ran home eagerly, and went into the chamber of my wife. I looked for the apples, and seeing but two, I inquired what was become of the third. My wife then turning her head towards the side where the apples were, and perceiving that there were only two, replied coldly, "I do not know what is become of it, cousin." This answer convinced me of the truth of what the slave had spoken. I suffered myself to be transported by a fit of jealousy, and drawing a knife, which hung from my girdle, I plunged it in the breast of this unhappy woman. I then cut off her head, and divided her body into quarters; I made a packet of it, which I concealed in a folding basket, and after having sewed the opening of the basket with some red worsted, I inclosed it in a chest, and as soon as it was night, carried it on my shoulders to the Tigris, where I threw it in.

My two youngest children were in bed, and asleep; and the third was from home. On my return I found him sitting at the door, and weeping bitterly. I asked him the reason of his tears.—"Father," said he, "this morning I took away from my mother, without her perceiving me, one of the three apples you brought her. I kept it some time, but as I was playing with it in the street, with my little brothers, a great black slave, who was passing, snatched it out of my hand, and took it away with him. I ran after him, asking him for it; I told him, that it belonged to my mother, who was ill, and that you had been a journey of fifteen days to procure it for her. All

was useless, for he would not return it; and as I went on crying after him, he turned back and beat me, and then ran off as fast as he could through so many winding streets, that I lost sight of him. Since then I have been walking out of the city waiting for your return. I was staying here for you, father, to beg that you will not tell my mother, lest it should make her worse." On finishing these words he redoubled his tears.

This relation from my son plunged me in the deepest affliction. I then saw the enormity of my crime, and repented, though too late, of having given credit to the imposture of the wicked slave, who, from what he had collected from my son, had composed the diabolical fable, which I received as a truth. My uncle, who is now present, arrived at that moment; he came to see his daughter, but instead of finding her alive, he learnt from my lips that she was no more, for I disguised nothing from him, and without waiting for his condemnation, I accused myself as the most criminal of men. Nevertheless, instead of pouring forth the reproaches I so justly deserved, this good man mingled his tears with mine, and we wept together three whole days; he for the loss of a daughter he had always tenderly loved, I for that of a wife, who was dear to me; and of whom I had deprived myself in so cruel a manner, by giving credit to the false testimony of a lying slave.

This, Sovereign of the Faithful, is the sincere confession which your majesty required of me; you know the extent of my crime, and I humbly supplicate you to give orders for my punishment; however rigorous it may be, I shall not murmur at it, but esteem it too light."

At this the caliph was in great astonishment; but this equitable prince, finding that the youth was

more to be pitied than blamed, began to take his part. "The action of this young man," said he, "is excusable in the sight of God, and may be pardoned by man. The wicked slave is the sole cause of this murder; he is the only one who ought to be punished; therefore," continued he, addressing the vizier, "I give you three days to find him: if you do not produce him by that time, your life shall be the forfeit instead of his."

The unhappy Giafar, who had congratulated himself on his safety, was again overwhelmed with despair on hearing this new decree of the caliph; but as he did not dare to reply to his sovereign, whose disposition he was well acquainted with, he went out of his presence, and returned to his house with his eyes bathed in tears; and persuaded, that he had only three days to live. He was so convinced that it was impossible to find the slave, that he did not even seek him. "It is not possible," cried he, "that in such a city as Bagdad, where there is such an infinity of black slaves, I should ever be able to discover him in question. If God does not reveal him to me, as he did the assassin, nothing can possibly save me."

He passed the two first days in affliction with his family, who could not help murmuring at the rigour of the caliph. On the third day he prepared for death with firmness, and like a minister, who had ever acted with integrity, and had done nothing with which to reproach himself. He sent for the *cadi* and other witnesses, who signed the will he made in their presence. After that, he embraced his wife and children, and bid them a last farewell. All his family melted into tears, and never was there a more affecting spectacle. At length an officer of the palace arrived, who told him, that the caliph was much displeased at not having heard from him about

the black slave, whom he had commanded him to search for. "I am ordered," continued he, "to bring you to the foot of the throne." The afflicted vizier prepared to follow the officer, but as he was going, his youngest daughter was brought to him. She was five or six years old, and the women, who had the care of her, came with her to take leave of her father.

As he was particularly fond of this daughter, he entreated the officer to allow him a few minutes to speak to her. He approached the child, and taking her in his arms, kissed her several times. In kissing her he perceived she had something large in her bosom, which had a strong smell. "My dear little girl," said he, "what have you in your bosom?"—"My dear father," replied she, "it is an apple, on which is written the name of the caliph, our lord and master. Rihan<sup>9</sup> our slave sold it me for two sequins."

At the words "apple" and "slave," the grand vizier Giafar made an exclamation through surprise and joy; and immediately took the apple from the child's bosom. He ordered the slave to be called, and when he came into his presence, "Rascal," said he, "where didst thou get this apple?"—"My lord," replied the slave, "I swear to you, that I have not stolen it either from your garden, or from that of the Commander of the Faithful."

The other day, as I was passing through a street, where there were three or four children at play, one of them had this apple in his hand, and I took it away from him. The child ran after me, saying that it did not belong to him, but to his mother, who was ill; that his father, to gratify her longing, had gone to a great distance to procure it, and had brought her three; that this was one, which he had taken without his mother's knowing it. He entreated me to return it, but I would not attend to him, and



brought the apple home ; after which I sold it to the little lady, your daughter, for two sequins. This is all I have to say."

Giafar could not help wondering, that the roguery of a slave should have caused the death of an innocent woman, and nearly deprived himself of life. He took the slave with him, and when he had reached the palace, he related to the caliph what the slave had confessed, and the chance by which he discovered the crime.

The astonishment of the caliph cannot be equalled ; he could not contain himself, and burst into violent fits of laughter. At last, having resumed a serious air, he said to the vizier, that since his slave had occasioned so much confusion, he merited an exemplary punishment. "Sire," replied the vizier, "I cannot deny it ; yet his crime is not inexcusable. I know a history, far more surprising, of a vizier of Cairo, called Nouredin<sup>o</sup> Ali, and Bedreddin Hassan," of Balsora. As your majesty takes pleasure in hearing such stories, I am ready to relate it to you ; provided, that if you find it more wonderful than the circumstance which occasions me to tell it, you will remit the punishment of my slave."—"With all my heart," returned the caliph, "but you have undertaken a great enterprize, and I do not think you can save your slave, for the story of the apples is a very singular one." Giafar then began his story in these words.

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## THE HISTORY

OF NOUREDDIN ALI, AND BEDREDDIN HASSAN.

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COMMANDER of the Faithful, there was formerly a sultan in Egypt, who was a great observer of justice; he was merciful, beneficent, and liberal, and his valour made him the terror of the neighbouring states. He provided for the poor, and protected men of learning, whom he raised to the first employment in his state. The vizier of this sultan was a prudent, wise, and penetrating man, skilled in literature and all the sciences. This minister had two sons, handsome in person, and resembling their father in talents. The eldest was named Schemseddin<sup>12</sup> Mohammed, and the youngest Nouredin Ali. This last, in particular, possessed as much merit as can fall to the lot of any individual. The vizier, their father, dying, the sultan sent for them, and having put on each the dress of a common vizier, "I regret your father's death," said he, "and feel sincerely for your loss; and as I wish to prove it to you, I invest each of you with the same dignity, for I know you live together, and are perfectly united. Go, and imitate your father."

The two new viziers thanked the sultan for the favour he had conferred on them: and returned home to order their father's funeral. When a month was expired, they made their appearance in public; and went for the first time to the council of the sultan, after which they continued to attend regularly every

day, that it assembled. Whenever the sultan had a hunting-party, one of the brothers accompanied him; and they partook of this honour alternately. One evening, on the morrow of which the eldest brother was to be of the sultan's hunting-party, they were talking after supper on different subjects, when Schemseddin Mohammed said to Nouredin, "Brother, as we are not yet married, and live in such harmony, a thought has occurred to me. Let us both marry on the same day, and to two sisters, whom we will choose out of some family, whose rank is equal to our own. What think you of this proposal?"—"I think, brother," replied Nouredin Ali, "that it is worthy of the friendship that unites us. You could not have arranged a better plan, and I am ready to do whatever you wish in it."—"Oh," resumed the eldest, "this is not all; my imagination goes much farther. Suppose, that our wives become pregnant on the first night of our marriage, and that they afterwards produce on the same day, your wife a son, and mine a daughter, whom we will unite, when they are of a proper age."—"Ah!" exclaimed his brother, "this is indeed an admirable project. This marriage will complete our union, and I readily give my consent. But, brother," added he, "if it happens that this marriage takes place, should you expect my son to settle a fortune on your daughter?"—"In that there is no difficulty," replied the other, "and I am persuaded, that besides the usual agreements in a marriage contract, you would not object to give in her name at least three thousand sequins, three good estates, and three slaves. "That I cannot agree to," returned Nouredin. "Are not we brothers and colleagues, each invested with the same dignity and title? Besides, do not we both know what is just? The male being more noble than the female, ought not you to bestow a large portion on your daughter? I perceive you are a man who

wishes to enrich himself at other people's expense."

Although Noureddin Ali had said these words in joke; yet his brother, who was not of a good temper, was highly offended. "Misery attend your son!" said he, angrily, "since you dare to prefer him to my daughter. I am surprised that you should have the impertinence only to suppose him worthy of her. You must have lost your senses to make yourself my equal, by saying that we are colleagues; know, that after such insolence, I would not marry my daughter to your son, even if you were to give her more riches than you are possessed of." This curious quarrel between the brothers about the marriage of their children, who were not yet born, did not cease here. Schemseddin Mohammed went so far as to use menaces; "If I were not obliged," said he, "to accompany the sultan to-morrow, I would treat you as you deserve; but on my return I will show you, if it becomes the youngest brother to speak to the eldest in the insolent manner you have treated me." At these words he retired to his apartment, and his brother did the same.

Schemseddin Mohammed arose very early the next morning, and repaired to the palace; from whence he went out with the sultan, who bent his course above Cairo, towards the pyramids. As for Noureddin Ali, he passed the night in great distress; and having well considered, that it was not possible for him to remain any longer with a brother, who treated him with such contempt, he formed the resolution of quitting the house; he prepared a good mule, furnished himself with money, precious stones, and some eatables; and having told his people that he was going a journey of three or four days, in which he wished to be alone, he departed.

When he was out of Cairo, he went over the desert towards Arabia; but his mule becoming lame on the

road, he was obliged to continue his journey on foot. He had the good fortune to be overtaken by a courier who was going to Balsora, and who took him up behind him. When they were arrived at Balsora, Nouredin Ali alighted, and thanked the courier for the favour he had done him. As he walked along the streets seeking for a lodging, he saw a person of great quality and distinction coming, accompanied by a numerous train, to whom all the inhabitants paid great respect, by waiting to let him pass; and Nouredin Ali stopped like the rest. It was the grand vizier of the sultan of Balsora, who was parading the city to preserve peace and good order by his presence.

This minister having by chance cast his eyes on the young man, was struck with his engaging countenance: he looked on him pleasantly, and as he passed near him, perceiving that he was in the dress of a traveller, he stopped to ask him, who he was and from whence he came, "My lord," replied Nouredin Ali, "I am from Egypt, and born at Cairo. I have quitted my country on account of a quarrel with one of my relations, and I have resolved to travel over the whole world, and to die rather than return." The grand vizier, who was a venerable old man, having heard these words, replied, "My son, do not put in execution the project you have formed. In this world there is nothing but misery, and you little think what pains you will have to endure. Rather come with me, and perhaps I can make you forget the subject which has obliged you to abandon your country."

Nouredin Ali followed the grand vizier of Balsora, who soon becoming acquainted with his good qualities conceiving a great affection for him; so that one day, when they were alone together, he thus addressed him: "My son, I am, as you see, so far advanced in years, that there is no prospect of my living

much longer. Heaven has given me an only daughter, who is as handsome as yourself, and now of a marriageable age. Many of the most powerful lords of this court have already asked her for their sons, yet I never could bring myself to part with her. But I love you, and think you so worthy of being allied to my family, that I am willing to accept you as my son-in law, in preference to all who have applied. If you receive this offer with pleasure, I will acquaint the sultan, my master, that I have adopted you by this marriage, and I will entreat him to grant me the reversion of my appointment as grand vizier of Balsora; at the same time, as I wish for a little rest from business in my old age, I will not only resign to you the disposal of all my possessions, but also the administration of the affairs of state."

The grand vizier had no sooner finished these words, which so strongly evinced his goodness of heart and generosity, than Nouredin Ali threw himself at his feet, and declared, in terms which proclaimed the joy and gratitude that flowed from his heart, that he was ready to do any thing that he would dictate. The grand vizier then called the principal officers of his household, and ordered them to prepare the great saloon in his house for a grand entertainment: he then sent invitations to all the grandees of the court as well as of the city to favour him with their company. When they were all assembled, as Nouredin Ali had made him acquainted with his rank, he thus addressed them: "My lords, I am happy to inform you of a circumstance, which I have hitherto kept secret. I have a brother, who is grand vizier of the sultan of Egypt, as I have the honour to be grand vizier to the sultan of these dominions. This brother of mine has an only son, whom he would not marry at the court of Egypt, and he has sent him here to be united to my daughter, that the

two branches might be thus joined together. This son, whom I recognised as my nephew on his arrival, and whom I am going to make my son-in-law, is this young nobleman, whom I have the pleasure of introducing to you. I flatter myself you will do him the honour of being present at the nuptials, which I intend shall be solemnized this day." The grand vizier talked to them in this style, thinking, that no one could be offended at his preferring his nephew to all those who had offered their alliance; and in fact they replied, that he did right to conclude this marriage, that they would willingly be present at the ceremony, and that they hoped God would bless them many years with the fruits of this happy union. They had no sooner expressed their approbation of the marriage of the vizier's daughter with Naured-din Ali, than they sat down to table, where they remained a considerable time. Towards the end of the repast the confectionary was served, and each one, as is the custom, having taken as much as he wished to carry away, the cadis entered with the marriage contract in their hands. The principal grandees signed it, after which the whole company retired.

When no one remained but the people belonging to the house, the grand vizier desired those who had the care of the bath, to conduct Noured-din Ali thither. He found it provided with new linen of a beautiful fineness and whiteness, as well as with every other necessary. When the bridegroom had been well washed and rubbed, he was going to put on the same dress he had pulled off, but another of the greatest magnificence was presented to him in its place. Thus adorned and perfumed with the most exquisite odours, he returned to the grand vizier, his father-in-law, who was charmed with his appearance; and placing him by his side, "My son," said he, "you have disclosed to me who you are, and the rank you held at the Egyptian court; you have also told me,

that you had a quarrel with your brother, for which reason you left your country ; I entreat you to relate to me the subject of your difference, for you must now place an entire confidence in, and conceal nothing from, me.

Noureddin Ali recounted all the circumstances relative to his dispute with his brother, at which the grand vizier could not refrain from laughing very heartily. "This is indeed," said he, "the strangest thing I ever heard of! Is it possible, that your quarrel was carried to such a height merely for an imaginary wedding? I am sorry that you quarrelled with your elder brother for such a trifle ; however, I perceive that he was in the wrong to be offended with what you said merely in joke, and I ought to be thankful to Heaven, that this difference between you has been the means of procuring me a son-in-law such as you. But," continued the old man, "the night is advancing, and it is time for you to retire. Go, my daughter is expecting your arrival. To-morrow I will present you to the sultan, and I flatter myself he will receive you in a way to satisfy us both."

Noureddin Ali left his father-in-law, to repair to the chamber of his bride. What is very remarkable (continued the grand vizier Giafar,) is, that on the same day that these nuptials were celebrated at Balsora, Schemseddin Mohammed was married at Cairo, in the manner I am going to relate.

After Noureddin Ali had left Cairo with the intention of never revisiting it, Schemseddin Mohammed, his elder brother, who was gone with the sultan on the hunting-party, returning at the end of a month (for the sultan being passionately fond of hunting had been absent thus long,) ran into the apartment of Noureddin Ali ; but what was his surprise on being informed that he had left Cairo under pretence of making a journey of four or five days, that he set off on a mule on the very day of the hunting-party of



the sultan, and that since that time he had never been seen or heard of. Schemseddin was the more chagrined at this intelligence, as he accused himself of having been the cause of his brother's absenting himself by the harsh words which had passed between them. He dispatched a courier, who passed through Damascus, and went on to Aleppo; but Nouredin Ali was at that time at Balsora. When the courier returned without bringing any tidings of him, Schemseddin Mahommed determined to send in other parts to seek for him, but in the meantime he formed the design of marrying. He made choice of the daughter of one of the most powerful grandees of Cairo, and was united to her on the same day that his brother married the daughter of the grand vizier of Balsora.

But this is not all (continued Giafar;) I will now tell you, Commander of the Faithful, what happened afterwards. At the expiration of nine months the wife of Schemseddin Mohammed was delivered of a daughter at Cairo, and on the same day the wife of Nouredin Ali at Balsora brought into the world a boy, who was named Bedreddin Hassan. The grand vizier of Balsora testified his joy by great presents and public rejoicings, which he ordered on the birth of his grandson. He afterwards, to prove his affection for Nouredin Ali, went to the palace to entreat the sultan to grant him the reversion of his office, that he might have the satisfaction, before he died, of seeing his son-in-law in his place.

The sultan, who had seen Nouredin Ali immediately after his marriage, and had heard him spoken of favourably since that time, readily granted the favour which was requested of him; and he ordered him to be robed in his presence in the dress of grand vizier.

The happiness of the father-in-law was complete, when he saw Nouredin Ali preside at the council in his place, and perform all the functions of grand

vizier. Noureddin Ali acquitted himself so well, that he appeared to have exercised that office all his life. He continued to assist at the council, whenever the infirmities of age would not allow his father-in-law to be present. This good old man died four years after this marriage, with the satisfaction of seeing a branch of his family, who promised to sustain the honour and credit of it.

Noureddin Ali performed the last duties to his father-in-law, with the greatest kindness and gratitude, and as soon as Bedreddin Hassan, his son, had reached the age of seven years, he placed him under the tuition of an excellent master, who began his education in a way suitable to his birth. He found in his pupil a quick and penetrating understanding, capable of profiting from the instructions it received.

In the course of two years after Bedreddin Hassan had been with his tutor, he had learnt to read, and was also acquainted with the koran by heart. Noureddin Ali, his father, then procured him other masters, by which he made such a rapid progress in his studies, that at the age of twelve years he was no longer in need of their assistance. By that time, as the features of his countenance were fully formed, he became the admiration of all who saw him.

Till then Noureddin Ali had only sought to make him study, and had not brought him out into the world. He now took him to the palace, in order to have the honour of introducing him to the sultan, who received him very favourably. The people in the streets, who saw him as he went along, were so struck with his beauty, that they uttered a thousand benedictions and exclamations of surprise.

As his father wished to make him capable of being equal, one day, to fill the situation he himself held, he spared nothing to qualify him for it, and by making him enter into affairs of the most difficult nature,

he prepared him early for that kind of employment. In short, he neglected nothing that could tend to the advancement of a son whom he tenderly loved ; and he began to enjoy the fruits of his trouble, when he was suddenly attacked by a disease so violent, that he was sensible his end was approaching. He, therefore, did not flatter himself with hopes of recovery, but prepared to die like a good mussulman. In these precious moments, he did not forget his beloved son Bedreddin ; he ordered him to be called to his bedside, and thus addressed him : “ My son, you see that this world is perishable : that only, to which I am shortly going, is eternal. You must, from this moment, begin to adopt the sentiments I now feel, and prepare to take this journey without regret ; your conscience acquitting you of having neglected any of the duties of a mussulman, or of an honest man. With regard to your religion, you have been sufficiently instructed in that by the masters you have had, as well as by what you have read. As to what relates to an honest man, I will now give you some advice, from which I hope you will endeavour to profit. As it is in the first place necessary to know yourself, and you cannot possibly have that knowledge without knowing who I am, I will now inform you.

“ I was born in Egypt,” continued he ; “ my father was prime minister to the sultan of those dominions. I too had the honour of being one of the viziers of the same sultan, jointly with my brother, your uncle, who, I believe, is still alive, and is called Schemseddin Mohammed. I was under the necessity of separating from him, and I came into this country, where I reached the rank which I have till now enjoyed. But you will be made acquainted with a fuller detail of these circumstances by a packet, which I shall give you.”

Noureddin Ali then took out the packet, which he

had written with his own hand, and which he always carried about him, and giving it to Bedreddin Hassan, "Take it," said he, "you will read it at your leisure; you will find in it, among other things, the day of my marriage, and that of your birth. These are circumstances, which may be useful to you in the end, and you must, therefore, carefully preserve it." Bedreddin Hassan, truly afflicted at seeing his father in such a state, and sensibly touched by this discourse, received the packet with tears in his eyes, promising never to let it go out of his possession.

At this instant Nouredin Ali was seized with a fainting fit, which, it was feared, would terminate his existence: he recovered, however, and continuing to address his son, "The first maxim I wish to impress on your mind," said he, "is, not to hold intercourse with all kinds of persons. The way to live in safety is to be reserved, and not be too communicative.

"The second is, not to commit violence on any one; for were you to do so, all the world would revolt against you, and you must regard the world as a creditor, to whom you owe moderation, compassion, and toleration.

"The third, never to reply when you are spoken to in anger. 'He is out of danger,' says the proverb, 'who remains silent.' On such occasions, in particular, you should attend to this. You know also what one of our poets has written on this subject; 'silence is the ornament and safeguard of life; we should not by speaking resemble the stormy rain, which spoils every thing.' We never repent of having been silent, but often regret having spoken.

"The fourth is, not to drink wine, for it is the source of all vice.

"The fifth, to manage your fortune with economy; if you do not spend it extravagantly, you will have what is necessary to assist you in case of

need. You must not, however, save too much, and become a miser. If you have only a little, and yet spend that with propriety, you will gain many friends; but if, on the contrary, you possess great riches, and do not make a good use of them, every one will despise and abandon you."

Noureddin Ali continued giving this kind of advice to his son, till the last moments of his life; and when he died, he was interred with all the honours due to his rank and dignity. Bedreddin Hassan, of Balsora, for thus he was named, from his being born in that town, was inconsolable at the death of his father. Instead of one month, as is the custom, he passed two in his retreat, to give way to his sorrow; during which time, he would not see any one, nor even go out to pay his respects to the sultan, who being displeased with this neglect, which he considered as a mark of contempt towards him and his court, suffered his anger to rise to a great height. He summoned the new grand vizier, whom he had elected to supply the place of Noureddin Ali, and ordered him to go to the house of the deceased, and to confiscate it, together with all his other houses, grounds, and effects, without leaving any thing for Bedreddin Hassan, whose person also he desired to be seized.

The grand vizier, accompanied by a number of the officers of the palace, immediately set out to execute his commission. One of the slaves of Bedreddin Hassan, who had by chance joined the crowd, no sooner learnt the intention of the grand vizier, than he hastened to warn his master of the danger. He found him seated in the vestibule of his house, in as deep affliction as if his father was but just dead. He threw himself at his feet quite out of breath, and after having kissed the bottom of his robe, "Fly, my lord," cried he, "fly quick'y!"—"What is the matter?" inquired Bedreddin, raising his head, "what news hast thou?"—"My lord," replied the slave

"you have not a moment to lose. The sultan is enraged against you, and they are now coming, by his order, to confiscate all your possessions, and even to seize your person."

This intelligence of his faithful and affectionate slave occasioned Bedreddin some perplexity. "But," said he, "cannot I return and take at least some money and jewels?"—"My dear lord," replied the slave, "the grand vizier will be here in a moment. Depart instantly, and make your escape." Bedreddin Hassan immediately got up from the sofa on which he was sitting, and put on his slippers; then covering his head with one corner of his robe, to conceal his face, he fled without knowing where to turn his steps, to avoid the danger which threatened him. The first thought that occurred, was to reach the nearest gate of the city. He ran without stopping, till he came to the public cemetery, and, as night was approaching, determined to pass it near his father's tomb. This was a large edifice of a magnificent appearance, built in the shape of a dome, which Nouredin Ali had erected during his lifetime; but Bedreddin in his way met with a Jew, who was very rich, and a banker and merchant by profession. He was returning to the city from a place where he had been on business.

This Jew, who was called Isaac, knowing Bedreddin Hassan, stopped, and saluted him very respectfully: after having kissed his hand, he said, "My lord, may I take the liberty of asking you, where you are going at this hour, alone, and in appearance so agitated? is there any thing that afflicts you?"—"Yes," replied Bedreddin, "I fell asleep just now, and my father appeared to me in a dream. He had a dreadful countenance, as if he had been very angry with me. I awoke much terrified, and I set off immediately to come and pray at his tomb."—"My lord," replied the Jew, who did not know the real cause

of Bedreddin's quitting the city, "as the late grand vizier your father, and my lord of happy memory, had several vessels laden with merchandize, which are still at sea, and now belong to you, I entreat you to grant me the preference over any other merchant. I am in a situation to purchase for ready money the cargoes of all your vessels, and as a proof of what I say, if you approve of it, I will give you a thousand sequins for the first which arrives in port. I have them here in a purse, and am ready to advance them." Saying this, he drew out from under his robe, a large purse, sealed with his seal, which he showed him.

Bedreddin Hassan, situated as he was, forced to fly from his home, and robbed of every thing he possessed, looked upon this proposition of the Jew as a favour from Heaven; and accepted the offer with great joy. "My lord," said the Jew, "you grant me then the cargo of the first of your vessels that arrives, for one thousand sequins?"—"Yes," replied Bedreddin, "I do, the bargain is made." The Jew then put the purse of sequins into his hands, at the same time offering to count them, but Bedreddin spared him the trouble, by saying he trusted in his honour. "Well, then, my lord," resumed the Jew, "will you have the goodness to write a little agreement of the bargain we have made? He then pulled out from his girdle an ink-horn, and having taken a cane prepared for writing, he presented it to him with a bit of paper, which he found in his pocket-book, and while he held the ink, Bedreddin wrote these words:

*"This writing is to witness, that Bedreddin Hassan, of Balsora, has sold the cargo of the first of his ships, which make this port, to the Jew Isaac, for the sum of one thousand sequins, received."*

BEDREDDIN HASSAN, OF BALSORA."

Having written this, he gave it to the Jew, who put it in his pocket-book, and they separated; Isaac pursuing his way to the city, and Bedreddin Hassan

that which led to the tomb of his father, Nouredin Ali. When he had reached it, he prostrated himself with his face towards the earth; and, bathed in tears, began to lament his miserable fate. "Alas!" said he, "unfortunate Bedreddin, what will become of thee? Where wilt thou go to seek an asylum from the unjust prince who persecutes thee? Was it not affliction enough to lose a father so dear? Why would fortune add another grief to those thou hast already suffered?" He remained a considerable time in this state; but at length he arose, and leaning his head on his father's sepulchre, he renewed his lamentations, and continued to weep and sigh, until overtaken by sleep, he laid himself down on the pavement, where he fell into a gentle slumber.

He scarcely tasted the sweets of repose, when a Genius, who had chosen this cemetery as his retreat during the day, preparing to begin his nightly excursions, perceived this young man in the tomb of Nouredin Ali. He entered, and as Bedreddin lay on his back he was struck with admiration of his beauty, and having examined him attentively for some time, he said to himself, "To judge of this creature by his countenance, it can only be an angel sent by God from the terrestrial paradise, to inflame the world with his beauty." After he had considered him again, he rose into the air, where by chance he met a fairy. They saluted each other, after which he said, "I entreat you to descend with me to the cemetery where I live, and I will show you a prodigy in beauty, who is no less worthy of your admiration than of mine." The fairy consented, and they both instantly descended: when they were in the tomb, the Genius, showing her Bedreddin, "Well," said he, "did you ever see so handsome a youth as this?"

The fairy examined Bedreddin attentively, then turning towards the Genius, "I confess," replied she, "that he is very well made, but I have just seen at



Cairo, an object still more wonderful; and will tell you something concerning it, if you will attend to me.”—“That I will with pleasure,” replied the genius.—“You must know then,” resumed the fairy, “for I shall begin from an early date, that the sultan of Egypt has a vizier, named Schemseddin Mohammed, and he has a daughter about twenty years of age. She is the most beautiful and perfect creature that was ever beheld. The sultan hearing from every one of the extraordinary beauty of this young lady, sent for the vizier, her father, a few days since, and said to him. ‘I understand you have a daughter, who is marriageable; and I wish to make her my wife; will not you give your consent?’ The vizier, who did not at all expect such a proposal, was rather disconcerted; but he was not dazzled by the prospect of such a match for his daughter; and instead of accepting the offer with joy, as many in his place would have done, he replied to the sultan, ‘Sire, I am not worthy of the honour your majesty would confer on me, and I humbly entreat you not to be displeased, that I should oppose your design. You know that I had a brother, called Nouredin Ali, who, as well as myself, had the honour of being one of your viziers. We had a quarrel together, which was the cause of his suddenly disappearing, and I have never heard of him since that time, till within these four days; when I learnt, that he is lately dead at Balsora, where he enjoyed the dignity of grand vizier to the sultan of that kingdom. He has left one son, and as we formerly agreed to marry our children, if ever we had any, to each other, I am persuaded that when he died, he continued in the same design. For this reason I wish, on my part, to perform my promise; and I supplicate your majesty to permit me to do so. There are many nobles in this court who have daughters as well as myself, and whom you can honour with your alliance.’

“The sultan of Egypt was extremely irritated by the refusal of Schemseddin Mohammed, and said to him, in a transport of anger, which he could not suppress, ‘Is it thus you return the goodness with which I condescended to propose my alliance with your family ; I shall know how to revenge myself for the preference you have the assurance to show to another ; and I swear to you, that your daughter shall have no other husband than the lowest and most ill-looking of my slaves.’ In saying this he dismissed the vizier, who returned home, full of confusion, and much mortified.

“To-day the sultan ordered one of his grooms to be brought to him, who is very much deformed, and so ugly it is impossible to look at him without terror ; and after having commanded Schemseddin Mohammed to give his consent to the marriage of his daughter with this horrible slave, he had the contract drawn up, and signed by witnesses in his presence. The preparations for these curious nuptials are now completed, and at this moment all the slaves of the grandees of the Egyptian court are at the door of a bath, each with a torch in his hand ; they are waiting for hunchback, the groom, who is in the bath, to come out, that they may lead him to his bride, who is already dressed for his reception. At the time I left Cairo the ladies were assembled to conduct her in her nuptial ornaments to the hall, where she is to receive her deformed bridegroom, and where she is now expecting him. I saw her ; and assure you, that it is impossible to view her without admiration.”

When the fairy had ceased speaking, the genius replied, that he could not believe it possible for the beauty of this damsel to surpass that of the youth before them. “I will not dispute with you,” said the fairy ; “I will only say, that he deserves to marry the charming lady, who is destined for the groom ; and I think we should perform an action worthy of our-

selves, were we to oppose the injustice of the sultan, and to substitute this young man for the slave."—"You reason justly," resumed the genius, "and you cannot conceive how much I admire you for this idea; I consent; let us counteract the vengeance of the sultan, console an afflicted father, and make his daughter as happy as she now conceives herself to be miserable. I will omit nothing to make this project succeed, and I am persuaded, that on your part you will not be sparing in your exertions; I take upon me to carry this youth to Cairo, without waking him, and I leave to you the care of the disposal of him after we have executed our enterprise."

After the genius and the fairy had concerted together what they should do, the former gently raised Bedreddin, and transported him through the air with an inconceivable swiftness, and placed him at the door of a public apartment adjoining the bath from whence the groom was to come, accompanied by the slaves who were waiting for him.

Bedreddin Hassan, awaking at this instant, was much astonished to find himself in a city he was not acquainted with: and was going to inquire where he was, when the genius gave him a gentle tap on the shoulder, and warned him not to speak a word; then putting a torch in his hand, "Go;" said he to him, "and mix with the people whom you see at the door of that bath, and walk with them till you come to a hall, where a wedding is going to be celebrated. You will easily distinguish the bridegroom, by his being deformed. Place yourself on his right hand, when you enter; and open now and then the purse of sequins, which you have in your bosom, and distribute them among the musicians and dancers as you go along. When you have reached the hall, do not fail to give some also to the female slaves, whom you will see about the bride, when they approach you. But

remember, whenever you put your hand in your purse, draw it out full of sequins, and beware of sparing them. Do exactly as I have told you, with confidence, and be not surprised at any thing; fear no one, and trust for the consequence in the superior power of one who will dispose of every thing as he thinks best for you."

The young Bedreddin, well instructed in what he was to do, advanced towards the door of the bath. The first thing he did was to light his torch by that of a slave; then, mixing with the rest, as if he had belonged to a grandee of Cairo, he walked with them, and accompanied the groom, who came out of the bath, and mounted one of the horses from the sultan's stable.

Bedreddin, finding himself near the musicians and dancers, who preceded the hunchback, frequently drew from his purse handfuls of sequins, which he distributed amongst them. As he conferred these bounties with admirable grace, and the most obliging air, all those who received them cast their eyes on him; and no sooner had they seen him than they were rivetted on him, so great was his beauty and the symmetry of his person.

They at length arrived at the gates of Schemseddin Mohammed's palace, who little thought his nephew was so near him. Some of the officers, to prevent confusion, stopped all the slaves who carried torches, and would not suffer them to enter. They also wanted to exclude Bedreddin Hassan, but the musicians and dancers, for whom the doors were open, declared they would not proceed, if he were not allowed to accompany them. "He is not one of the slaves," said they, "you have only to look at him to be fully convinced of that. He must be some young stranger, who wishes from curiosity to see the ceremonies observed at weddings in this city. Saying this, they

placed him in the midst of them, and made him go in, notwithstanding the officers. They took from him his torch ; and after having introduced him into the hall, they placed him on the right hand of the groom, who was seated on a magnificent throne, next to the daughter of the vizier.

She was dressed in her richest ornaments, but her countenance displayed a langour, or rather a desponding sorrow, of which it was no difficult matter to divine the cause, on seeing by her side so deformed a husband, and one so little deserving her love. The throne of this ill-matched pair was erected in the middle of a large sofa ; the wives of the emirs, viziers, and officers of the sultan's chamber, together with many other ladies of the court, as well as of the city, were seated a little below on each side, according to their rank ; and all were so brilliantly and richly dressed, that the whole formed a beautiful spectacle. They each held a lighted flambeau.

When they saw Bedreddin Hassan enter, they all fixed their eyes on him, and could not cease looking at him, so much were they struck with the beauty of his figure and countenance. When he was seated, each lady quitted her place to have an opportunity of observing him closely, and not one returned to it again, who did not feel a tender emotion arise in her bosom.

The difference which existed between Bedreddin Hassan and the crooked groom, whose person excited disgust and horror, gave rise to some murmurs in the assembly. " This handsome youth," exclaimed the ladies, " ought to possess our bride, and not this deformed wretch." They did not rest here, for they even ventured to utter imprecations against the sultan, who, abusing his absolute power, had united deformity to beauty. They also vented execrations on the groom, and put him quite out of countenance,

much to the diversion of the spectators, who by their hootings, for some time interrupted the symphony which was playing. At length the musicians again began the concert, and the women, who had dressed the bride, approached her.

Each time, continued the vizier Giafar, (for your majesty will recollect it was he that was still addressing himself to the caliph Haroun Alraschid,) each time the bride changed her dress, which it was her custom to do seven different times,<sup>13</sup> she arose, and followed by her women, passed before the groom, without deigning to look at him, and went to present herself to Bedreddin Hassan, to show herself to him in her new ornaments. Bedreddin then, according to the instructions he had received from the Genius, put his hand into the purse, and drew it out full of sequins, which he distributed to the women who attended the bride. He did not forget the musicians and dancers, and gave them some also. It was a pleasure to see them all pushing and scrambling for the sequins: they testified their gratitude, and told him by signs, that they wished him to marry the bride, instead of the hunchback groom. The women who were about her, said the same thing to her, not caring whether the hunchback heard them; for they played him all kinds of tricks, to the great amusement of the spectators.

When the ceremony of changing the dresses so many times was completed, the musicians ceased to play, and retired, making signs to Bedreddin to remain. The ladies did the same thing, and took their leave, together with all those who did not belong to the house. The bride went into a closet, where her women followed to undress her, and there remained no one in the hall except the hunchback groom, Bedreddin Hassan, and some servants. The hunchback, who was furiously enraged with Bedreddin,

gave him a scowling look out of the corner of his eyes, "What art thou waiting for?" he called out, "Why dost thou not depart with the rest? walk off." As Bedreddin had no pretext for remaining there, he retired, rather embarrassed; but he was scarcely out of the vestibule, when the Genius and the fairy presented themselves before him, and stopped him. "Where art thou going?" said the Genius, "return, for the hunchback has left the hall; you have nothing to do, but to go in and make your way to the chamber of the bride. When you are alone with her, tell her confidently, that you are her husband; that the sultan only intended to divert himself with the hunchback, and that to appease this pretended husband you have ordered him a large dish of cream in his stable. Then tell her all you can think of, to persuade her of the truth of this. With such a person as yours, you will not find much difficulty in it, and she will be delighted with so agreeable an exchange. We are now going to regulate matters so, that the hunchback shall not return to prevent you from passing the night with your bride; for she is yours, not his."

While the Genius was thus encouraging Bedreddin, and instructing him in what he was to do, the hunchback had really quitted the hall. The Genius went to the place he had retired to, and assuming the figure of a large black cat, began to mew in a terrific manner; the hunchback clapped his hands, and made a noise to frighten it away, but the cat, instead of retreating, made a high back, and fixed its eyes, almost darting fire, fiercely on him, mewing still louder than before. It then increased in size so much, that it shortly appeared larger than an ass. The hunchback at this sight was going to call for assistance, but he was so terrified, that he could not utter a sound, and remained with his mouth open, unable to speak. To increase his terror, the Genius suddenly changed into a large buffalo, and under this shape cried with a loud voice

"Base hunchback." At these words the frightened groom fell on the floor, and covering his head with his robe to avoid seeing this horrible beast, he replied, trembling: "Sovereign prince of the buffaloes, what do you require of me?"—"Ill befall thee!" replied the Genius, "thou hast the temerity to dare to marry my mistress?"—"Ah, sir," cried the hunchback, "I entreat you to pardon me; if I am criminal, it is through ignorance alone. I did not know that the lady had a buffalo for her lover; command me in whatever you please, I swear I am ready to obey."—"By death!" resumed the Genius, "if thou quittest this spot, or break silence before the sun rises; nay, if thou utterest but a syllable, I will crush thy head to atoms. By that time I permit thee to leave this house, but I command thee to fly quickly, and not to look back; and if thou hast ever the audacity to return, it shall cost thee thy life." Thus saying, the Genius transformed himself into a man, and took the hunchback by the heels; then, after holding him against the wall, his head downwards, he added, "If thou darest to stir before the sun rises, I will, as I have said, take thee by the feet and dash thy head into a thousand pieces against this wall."

But to return to Bedreddin Hassan, who, encouraged by the Genius and by the fairy, who was present, had re-entered the hall, and had gone privately into the nuptial chamber, where he seated himself, waiting, with anxious expectation, the success of his adventure. At the expiration of some time the bride arrived, conducted by an old woman, who stopped at the door to wish the bridegroom happiness, without looking if it was the hunchback or another; she then shut it, and retired.

The young bride was extremely surprised at seeing, instead of the hunchback, Bedreddin Hassan, who presented himself to her with the utmost grace imaginable, "Ha! my friend," exclaimed she, "how



came you here at this hour? I suppose you are one of my husband's comrades."—"No, madam," replied Bedreddin, "I am in a different situation from that disgusting hunchback."—"But," replied she, "you do not seem to be aware, that you are abusing my husband."—"He your husband, madam!" returned Bedreddin, "can you remain so long in this opinion? Be undeceived: such beauty will not be sacrificed to the most despicable of men. I, madam, am the happy mortal for whom it is reserved. The sultan chose to amuse himself with imposing this little deceit on the vizier, your father, and has fixed on me for your true husband. You must have observed, that the ladies, the musicians, the dancers, your women, in short every one belonging to your house, were diverted with this comedy. We have dismissed the poor hunchback to his stable, where he is now regaling himself with a dish of cream; and you may rest assured, that he will never more appear before your beautiful eyes."

At this discourse the daughter of the vizier, who had entered the nuptial chamber more dead than alive, changed countenance, and assumed an air of gaiety, which added so much to her beauty, that Bedreddin was quite charmed with her. "I did not expect," said she, "so agreeable a surprise, I considered myself as condemned to pass the rest of my days in misery, but my happiness is so much greater, as I am going to be united to a man so worthy of my affection." She then undressed herself and went to bed. Bedreddin Hassan, on his part, was delighted to find himself in possession of so many charms, and quickly undressed. He put his clothes on a chair, together with the purse, which the Jew had given him, and which was still full, notwithstanding all he had taken from it. He took off his turban to put on one for the night, which had been prepared for the hunchback, and he laid down in his shirt and drawers.<sup>14</sup> The

drawers were of blue satin, and tied with a golden cord.

When the two lovers were asleep, the Genius, who had rejoined the fairy, told her it was now time to complete what they had so well begun, and so happily conducted thus far. "Let us not be surprised," said he, "by day-light, which will now soon appear; go and take away the young man without waking him."

The fairy repaired to the chamber of the lovers, who were both in a profound sleep, and stole away Bedreddin Hassan, drest as he was in his shirt and drawers: then flying with wonderful swiftness to the gates of Damascus, in Syria, whither she was accompanied by the Genius, they arrived precisely at the time, when the minister, appointed for that purpose, was calling the people to prayers at break of day.<sup>15</sup> The fairy gently placed Bedreddin on the ground, near the gate, and then retired with the Genius.

The gates were opened: and the people, who had assembled in great numbers to go out, were extremely surprised at seeing Bedreddin Hassan extended on the ground in only his shirt and drawers. One said, "He was obliged to decamp from his mistress in such haste, he had not time to dress himself."—"See," said another, "to what accidents one is exposed; he has passed the night in drinking with his friends, and being inebriated, went out for some purpose, and instead of returning he has wandered here, not knowing what he did, and has been overtaken by sleep." Others formed different opinions, but no one could guess by what chance he got there. A slight breeze, which was beginning to rise, blew aside his shirt, and exposed a bosom whiter than snow. They were all so surprised with the whiteness of his skin, that they exclaimed with admiration so loud as to awaken the young man. His astonishment was not less than theirs on finding himself at the gate of a city where he had

never been, and surrounded by a crowd of people, who were examining him attentively. "Gentlemen," said he, "I entreat you to inform me where I am, and what you want of me." One of them replied, "Young man, the gates of this city are but just opened, and when we came out, we found you lying here, just as you now are; and we stopped to look at you. Have you passed the night here, and do you know, that you are at one of the gates of Damascus?"—"At one of the gates of Damascus!" exclaimed Bedreddin, "you are joking with me; when I went to bed last night I was at Cairo." At these words some of the people, moved with compassion, said it was a pity, that so handsome a youth should have lost his senses, and then passed on.

"My son," said a good old man to him, "you must be mistaken; for how could you be last night at Cairo, and this morning at Damascus? That cannot be."—"It is very true notwithstanding," replied Bedreddin, "and I protest to you also, that I passed the whole of yesterday at Balsora." He had scarcely pronounced these words, when they all burst into a laugh, and cried, "he is mad, he is mad." Some however pitied him, on account of his extreme youth; and a man, who was present, said, "My son, you have lost your reason: you know not what you say. How is it possible that a man should be in the day at Balsora, in the night at Cairo, and in the morning at Damascus? You surely cannot be awake: collect your thoughts a little."—"What I tell you," rejoined Bedreddin, "is so true, that I was last night married in the city of Cairo." All those who had laughed before, now redoubled their laughter at hearing this. "Take care," resumed the person who addressed him before, "you must have dreamt all this, and the illusion still remains impressed on your mind."—"I know what I say," replied the youth, "tell me then how I should have dreamt

I was at Cairo, where I am persuaded I was in reality ; where my bride was conducted seven times before me, each time in a different dress ; and where I saw a frightful hunchback, to whom they were going to marry her ? Tell me too, what is become of my robe, my turban, and the purse of sequins I had at Cairo."

Although he assured them that all this was true, yet the people, who listened to him, only laughed at what he said, which so confused him, that he did not know himself what to think of all that had happened. At length he arose, and walked into the city, and the crowd followed him, crying out, " A madman ! a madman !" On hearing this, some ran to the windows, others came out at their doors, and some joining those who had surrounded Bedreddin, cried out also in the same manner, " A madman !" without knowing why. Being much embarrassed by this occurrence, he came to the house of a pastry-cook, who was opening his shop, and entered it, to escape from the hooting of the mob, who followed him.

This pastry-cook had formerly been the chief of a troop of wandering Arabs, who attacked caravans, and although he was established at Damascus, where no one had any reason to complain of his conduct, yet was he feared by all, who had any knowledge of him. The first look, therefore, which he cast on the populace that followed Bedreddin, dispersed them. The pastry-cook, seeing the coast clear, began to question the young man, inquiring who he was, and what had led him to Damascus. Bedreddin did not conceal either his birth, or the death of the grand vizier, his father ; and then proceeded to relate how he had left Balsora, and in what manner, after falling asleep on the tomb of his father, he had, on waking, found himself at Cairo, where he had married a lady. Lastly, he expressed his surprise at seeing himself in Damascus, without being able to comprehend any of these miracles.

"Your history is very astonishing," said the pastry-cook, "but if you will follow my advice, you will not disclose to any one the circumstance you have related to me; and you will wait patiently, until Heaven shall be pleased to put a period to the misfortunes with which it thinks proper to afflict you. You may remain with me till such a change takes place, and as I have no children, I will acknowledge you as my son, if you consent. After I have adopted you, you may go freely about the city, and will no longer be exposed to the insults of the populace."

Although this adoption conferred no great honour on the son of a grand vizier, Bedreddin nevertheless accepted the proposal of the pastry-cook; judging very properly, that it was the only step he could take in his present situation. The pastry-cook procured him a dress, and taking witnesses with him, went before a cadi, to declare, that he acknowledged him as his son; after which Bedreddin re-sided with him, taking only the simple name of Hassan, and learned the art of making pastry.

Whilst this was passing at Damascus, the daughter of Schemseddin Mohammed awoke; and not finding Bedreddin by her side, concluded, that he had risen softly, not to interrupt her slumbers, and that he would soon come back again. She was waiting his return, when the vizier Schemseddin Mohammed, her father, much affected by the affront he conceived had been put upon him by the sultan of Egypt, came and knocked at the door of her apartment, that he might bewail with her the unhappy destiny she had been forced to submit to. He called her by her name, and she no sooner heard his voice than she got up to open the door to him. She kissed his hand, and received him with an air of so much satisfaction, that the vizier, who expected to find her bathed in tears, and as much afflicted as he felt himself, was extremely surprised. "Unhappy girl," cried he, in an angry tone, "is it thus you appear before me?"

After the horrid sacrifice you have just completed, can you present yourself to me with a countenance which bespeaks content?" When the bride perceived her father's displeasure at the joy which brightened her features, she replied, "My lord, I entreat you not to reproach me so unjustly. It is not that monster, the hunchback, who is more detestable in my eyes, than death itself, to whom I have been married; all the company treated him with such derision and contempt, that he was obliged to go away and hide himself, and make room for a charming young man who is my true husband."—"What story are you relating," interrupted the grand vizier, "has not the hunchback slept with you to-night?"—"No, my lord," returned she, "I have slept only with the young man I was speaking of, who has large eyes, and fine black eyebrows." At these words Schemseddin lost all patience, and put himself in a violent rage with his daughter. "Ah, foolish girl," said he, "will you make me lose my senses, by relating such falsehoods?"—"It is you, father," replied she, "who almost drive me out of my senses by your incredulity."—"Is it not true then," continued the vizier, "that the hunchback,—"—"Ah, let us talk no more of the hunchback," interrupted she, "evil attend the hunchback! must I for ever hear nothing but the hunchback's name repeated in my ears? I again tell you," added she, "that he has not passed the night in my chamber; but my dear husband, whom I have mentioned to you, was the person, and indeed he cannot now be at any great distance from hence."

Schemseddin Mohammed went out immediately to look for him; but instead of finding him, he was in the greatest astonishment at seeing the hunchback fellow standing on his head with his feet in the air, and in the very situation in which the Genius had left him. "What is the meaning of all this?" he asked him, "who placed you in that situation?"

The hunchback, who instantly recognised the vizier, answered directly, "Ah, ha, you wish to give me in marriage to the mistress of a buffalo, do you; to one who is in love with a villainous Genius? but I won't be your dupe, I promise you; so do not think of tricking me in that manner."

Schemseddin Mohammed thought the hunchback was out of his senses, when he heard him talk in this manner. "Get away from hence," he cried, "and stand upon your legs."—"I will take good care how I do that," answered he, "unless, indeed, the sun be risen. You must know, that as I was coming here yesterday evening, a large black cat suddenly appeared to me, and it kept increasing in size, till it was as large as a buffalo. I shall never forget what it said to me: mind therefore your own concerns, and leave me here." Instead, however, of going, the vizier took hold of the hunchback by the legs, and obliged him to get up. He was no sooner on his legs than he ran away as fast as ever he could, without stopping once to look behind him. He went directly to the palace, and presented himself before the sultan of Egypt, who was highly diverted at the account he gave of the manner in which the Genius had treated him.

Schemseddin Mohammed then went back to his daughter's apartment, still more astonished than before, and quite uncertain how to think or act, "Well, dishonoured girl," said he to his daughter, "can you give me no farther account of this adventure, which both confuses and distracts me?"—"Sir," she replied, "I cannot tell you any thing more than I have already had the honor of informing you of. But look here," she added, "here is some part of my husband's dress, which he has left on this chair, and perhaps this may throw some light upon what you wish to discover." In saying this, she presented the turban of Bedreddin to the vizier, who took and examined

it in every part. "I should conjecture this to be a turban that belonged to a vizier, if it were not made in the fashion of those<sup>6</sup> of Moussoul." As he was thus feeling it, he thought he perceived something sewn up in the inside of it between the folds. He asked therefore for some scissars, and having unripped it, he discovered a paper folded up. This was in fact the packet which Noureddin Ali had given to his son Bedreddin, on his death-bed, and who had concealed it in this place, as the best method of preserving it. Schemseddin Mohammed having opened the packet, instantly knew the hand-writing of his brother Noureddin Ali, and read the following direction, *For my son, Bedreddin Hassan.* Before he had time to reflect on those circumstances, his daughter put the purse into her father's hands, which she had found in Bedreddin's pocket. He immediately opened it, and saw it filled with sequins, as I have before mentioned; for through the care of the Genius and fairy it constantly remained full, in spite of all the sums that Bedreddin had bestowed on those around him. Upon a sort of ticket, attached to the purse, he read these words; *a thousand sequins belonging to the Jew Isaac.* And under them the following, which the Jew had written before he had left Bedreddin: *Delivered to Bedreddin Hassan, in payment for the cargo which he has sold me of the first vessel that arrives in port belonging to him; and which did belong to Noureddin Ali, his father, of happy memory.* He had scarcely finished reading these words, when he uttered a loud cry, and fainted away.

When the vizier Schemseddin Mohammed was recovered from his fainting, by the assistance of his daughter, and the women she had called, "My daughter," said he, "be not surprised at the accident which has just happened to me; the cause of it is such, that you will hardly give credit to it. The husband, who has passed the night with you, is no



other than your cousin, the son of Noureddin Ali. The thousand sequins that are in this purse, remind me of the quarrel I had with my dear brother. This, without doubt, is the wedding present he makes you. God be praised for all these things, and particularly for this wonderful adventure, which so manifestly proves his power." He then looked at the writing of his brother, and kissed it several times, bathing it with his tears. "Why cannot I," said he, "see Noureddin himself here, and be reconciled to him, as well as I see his hand, which causes me so much joy?"

He read the packet through, and found the dates of his brother's arrival at Balsora, of his marriage, and of the birth of Bedreddin Hassan; then comparing these dates with those of his own marriage, and of his daughter's birth at Cairo, he could not help wondering at the coincidence; and reflecting, that his nephew was his son-in-law, he gave himself up entirely to the emotions of pleasure which all these circumstances gave rise to. He took the packet, and the ticket off the purse, and showed them to the sultan, who forgave what had past; and was so pleased with the history, that he ordered it to be written, that it might descend to posterity.

Nevertheless Schemseddin Mohammed could not comprehend why his nephew had disappeared; he hoped, however, every moment, that he would arrive, and expected him with the greatest impatience, that he might embrace him. Having waited seven days without seeing him, he ordered him to be sought for in every part of Cairo, but he could hear no tidings of him, which caused him great uneasiness. "This is, indeed," said he, "a singular adventure; surely such never befel mortal before."

Uncertain what might happen in the course of time, he thought proper to write himself the account of what had taken place; the manner in which the

nuptials were celebrated, and how the hall and the chamber of his daughter were furnished. He also made a parcel of the turban, the purse, and the rest of the dress of Bedreddin, and locked it up.

At the expiration of a few days, the daughter of Schemseddin Mohammed perceived herself to be pregnant, and in nine months she was delivered of a son. A nurse was provided for the child, with other women and slaves to attend upon him, and his grandfather named him Agib.<sup>17</sup>

When the young Agib had attained the age of seven years, the vizier Schemseddin Mohammed, instead of having him taught to read at home, sent him to school to a master, who had a great reputation for his learning, and two slaves had the care of conducting and bringing him back every day. Agib used to play with his comrades, and as they were all of much inferior condition to himself, they behaved towards him with great deference; and in this the master of the school set the example, by excusing many faults in Agib which he did not pass over in the other scholars. The blind submission with which Agib was treated, completely spoilt him; he became proud and insolent; he expected his companions to bear every thing from him, but would not in return comply with any of their wishes. He domineered every where; and if any one dared to oppose his desires, he vented his anger in abusive language, and often even in blows. At last he made himself so insupportable to all the scholars, that they complained of him to the master of the school. At first he exhorted them to have patience, but when he perceived, that by so doing he only increased the insolence of Agib, and being tired himself of the trouble he gave him, he said to them, "My boys, I see that Agib is an impertinent fellow; I will tell you how to mortify him; and in a way that will prevent his tormenting you any longer; indeed that may per-

haps prevent his returning any more to school. To-morrow when he comes, and you are going to play together, place yourselves round him, and let one of you say aloud, 'We are going to play, but on condition that they who play shall tell their name, and that of their father and mother. Those who refuse to do so, we shall consider as bastards, and will not admit them to our games.' " The master then explained to them the confusion that Agib would feel on this occasion, and they all went home with the greatest satisfaction.

The following day, when they were assembled, they did not fail to do as their master had instructed them. They surrounded Agib, and one of them said, " Let us play at some game, but on condition that he who cannot tell his name, and that of his father and mother, shall not play with us." They all agreed, Agib as well as the rest, to these conditions. Then the boy, who had spoken first, interrogated them all, and each answered satisfactorily till he came to Agib, who replied, " I am called Agib, my mother is named the Queen of Beauty, and my father Schemseddin Mohammed, the vizier of the sultan."

At these words all the children cried, " Agib, what are you saying? that is not the name of your father, but of your grandfather."—"Heaven confound you!" replied he angrily, " what! do you dare say, that the vizier Schemseddin Mohammed is not my father?" The scholars then all laughed at him, saying, " No, no; he is only your grandfather, and you shall not play with us; we will take care not to come near you." Then they left him, and continued to laugh amongst themselves. Agib was mortified at their joking him, and began to cry.

The master, who had been listening, and heard all that passed, now made his appearance, and addressing Agib, " Do not you yet know, Agib," said he, " that the vizier Schemseddin Mohammed is not your

father? He is your grandfather, and the father of your mother, the Queen of Beauty. We, as well as yourself, are ignorant of the name of your father; we only know, that the sultan wished to marry your mother to one of his grooms, who was deformed, but that a Genius slept with her. This is unpleasant for you, but it ought to teach you to treat your companions with less haughtiness than you have hitherto done."

The little Agib, vexed at the joke of his school-fellows, immediately left the school, and returned home in tears. He went first to the apartment of his mother, who, alarmed at seeing him in so much affliction, anxiously inquired the cause. He could only answer by broken words, interrupted with sobs, so great was his grief; and it was not till after several attempts, that he could explain the mortifying subject of his sorrow. When he had finished, "In the name of God, mother," added he, "do tell me who is my father?"—"My son," replied she, "your father is the vizier Schemseddin Mohammed, who embraces you every day."—"You do not tell me the truth," resumed he, "he is not my father, but yours. But whose son am I?" At this question, the Queen of Beauty, recalling to her mind the night of her marriage, which had been followed by so long a widowhood, began to weep with the utmost regret, for the loss of a husband so amiable as Bedreddin.

At the moment when the Queen of Beauty, as well as her son Agib, was weeping, the vizier Schemseddin Mohammed entered, and desired to know the cause of their affliction. His daughter informed him, by relating the mortification her son had met with at school. This account very much affected the vizier, who joined his tears with theirs; and who supposing from this, that the world entertained opinions not very favourable to his daughter's virtue, felt extremely mortified. Being very much disturbed by this

cruel reflection, he went to the palace of the sultan, and after having prostrated himself at his feet, he humbly entreated him to grant him permission to take a journey into the provinces of the Levant, and more particularly to Balsora, to seek his nephew Bedreddin Hassan; for he could not bear, that the whole city should suppose that a Genius had slept with his daughter. The sultan felt for the grief of the vizier, approved his intention, and gave him leave to execute it; he even wrote a letter of recommendation, in the most obliging manner, to the princes and nobles in whose dominions Bedreddin might be, to give their consent that he should accompany the grand vizier.

Schemseddin Mohammed could not find words to express his gratitude to the sultan for all his goodness towards him. He could only prostrate himself a second time before this prince; but the tears which flowed from his eyes sufficiently proved his feelings. At length, he took his leave of the sultan, after wishing him every kind of prosperity. When he returned home, he immediately began to prepare for his departure, which was done with so much diligence, that at the end of four days he set off, accompanied by his daughter and by Agib, his grandson.

They took the road to Damascus, and travelled nineteen days without stopping: but on the twentieth, being arrived in a beautiful meadow, at a little distance from the gates of that city, they alighted; and had their tents pitched on the banks of a river, which runs through the city, and renders the surrounding country very agreeable.

The vizier Schemseddin Mohammed declared his intention of remaining two days in this beautiful spot, and that he intended on the third to continue his journey. He, however, allowed the persons in his suite to visit Damascus. They almost all availed themselves of this permission, some from curiosity to see a

city they had heard so favourably spoken of; others to dispose of Egyptian merchandise, which they had brought with them, or to buy the silks and rarities it produced.

The Queen of Beauty, wishing that her son Agib should also have the gratification of walking about this celebrated city, ordered the black eunuch, who filled the office of governor to the child, to take him there; and be very careful, that he did not meet with any accident.

Agib, being magnificently dressed, set out with the eunuch, who carried a large cane in his hand. They had no sooner entered the city, than Agib, who was as beautiful as the morning, attracted the admiration of every one. Some ran out from their doors to see him nearer; others came to the windows; and those who were walking in the streets, not satisfied with stopping to look at him, accompanied him, in order to have the pleasure of contemplating his beauty for a longer time. In short, every one admired him, and poured benedictions on his father and mother, for having brought into the world so sweet a boy. The eunuch and he came by chance to the shop where Bedreddin Hassan was, and being surrounded by so great a crowd of people, they were obliged to stop at his door.

The pastry-cook, who had adopted Bedreddin as his son, had been dead some years, and left him, as his heir, his shop, and all his property. Bedreddin, therefore, was now master of the shop; and exercised the trade of pastry-cook so successfully, that he had acquired a great reputation in Damascus. Observing so many people assembled round his door to look at Agib and the black eunuch, he also began to examine them attentively.

Having cast his eyes on Agib, he felt himself agitated, yet without knowing why. He was not struck, like the mob, with the extreme beauty of this boy;

his emotion arose from another cause, which he could not comprehend. It was the force of blood, which agitated this tender father, who, leaving his occupations, approached Agib, and said to him, with an engaging air. "My little gentleman, you have won my heart; and I beg you will do me the favour to walk into my shop, and eat some of my pastry; that I may, during that time, have the pleasure of admiring you at my leisure." He pronounced these words with so much tenderness, that the tears came into his eyes. The little Agib was affected by it, and turning towards the eunuch, said, "This good man has a countenance that pleases me; and he speaks to me in so affectionate a manner, that I cannot avoid doing what he requests; let us go in, and eat some of his pastry."—"Oh no, indeed," replied the eunuch, "it would be a pretty tale to tell, that the son of a vizier, as you are, went into a pastry-cook's shop to eat; do not think that I shall suffer it."—"Alas, my young gentleman," cried Bedreddin "then they are very cruel to trust you with a man who treats you so harshly:" then addressing the eunuch, "My good friend," said he, "do not prevent this young gentleman from doing me the favour I ask; do not mortify me so. Rather do me the honour of coming in with him, and by so doing, you will evince, that although you are without as brown as the chesnut, yet that you are equally white within. Do you know," continued he, "that I have a secret, which will change your colour from black to white?" The eunuch began to laugh on hearing this, and asked Bedreddin what this secret was. "I will tell you," replied he, and immediately he recited some verses in praise of black eunuchs, saying that it was owing to them, that the honour of sultans, of princes, and of all great men was in safety. The eunuch was delighted with these verses, and no longer resisting the entreaties of Bedreddin, he suffer-

ed Agib to go into his shop, whither he also accompanied him.

Bedreddin Hassan was extremely pleased at having obtained his request; and returning to his work which he had left, "I was making," said he, "some cheesecakes; you must, if you please, eat some, for I am persuaded you will find them excellent; my mother, who makes them admirably, taught me how to make them also, and they come from all quarters of the town to buy them of me." Saying this he drew a cheesecake out of the oven, and having strewed on it some grains of pomegranate and sugar, he served it to Agib, who found it delicious. The eunuch, to whom Bedreddin presented one likewise, was of the same opinion.

Whilst they were both eating, Bedreddin examined Agib with the greatest attention; and reflecting, that he perhaps had such a son by the charming wife, from whom he had been so soon and so cruelly separated, he could not suppress some tears. He was preparing to question the little Agib on the reason of his journey to Damascus, but had not time to satisfy his curiosity: for the eunuch, who wished to hasten his return to the tents of his grandfather, took him away as soon as he had done eating. Bedreddin Hassan was not satisfied with following him with his eyes only, but immediately shutting up his shop, he set off after them, and overtook them by the time they had reached the gate of the city.

The eunuch, perceiving that he followed them, was very much surprised, and said to him angrily, "How importunate you are, what do you want?"—"My good friend," replied Bedreddin, "do not be displeased; I have a little business just out of the city, which I have thought of, and I must go and give orders concerning it." This answer did not satisfy the eunuch, who turning to Agib, said, "See what you



have brought on me; I foresaw, that I should repent of my compliance; you would go into this man's shop, but indeed I was a fool to suffer it."—"Perhaps," said Agib, "he may really have business out of the city, and the road is free for every one." They then continued walking, without looking behind them, till they were arrived at the tents of the grand vizier; they then looked back, and saw that Bedreddin followed close. Agib, perceiving that he was within a few paces of him, blushed and turned pale successively, according to the different emotions which arose. He feared that the vizier, his grandfather, would learn, that he had been in a pastry-cook's shop to eat. With this apprehension he took up a large stone, that lay at his feet, threw it at Bedreddin, and striking him in the middle of his forehead, covered him with blood. He then ran away, as fast as he could, into the tent with the eunuch, who said to Bedreddin, that he must not complain of a misfortune, which he deserved, and had brought upon himself.

Bedreddin returned to the city, stopping the blood from his wound with his apron, which he had not taken off. "I was wrong," said he to himself, "to leave my house, and occasion so much pain to this child; for he only treated me thus, because he no doubt supposed that I had some bad design against him." Being returned home he had his wound dressed; and consoled himself with reflecting, that there were many people in this world more unfortunate than himself.

Bedreddin continued to exercise the business of pastry-cook at Damascus, and his uncle Schemseddin Mohammed left it three days after his arrival. He took the road to Emaus, from thence to Hamah, and thence to Aleppo, where he rested two days. From Aleppo he crossed the Euphrates, entered Mesopotamia, and after having traversed Mardin, Moussoul,

Sengira, Diarbekir, and several other towns, he arrived at last at Balsora, where he directly requested an audience of the sultan, who was no sooner informed of the rank of Schemseddin Mohammed, than he granted it. He received him very favourably, and asked him the cause of his journey to Balsora. "Sire," replied the vizier Shemseddin Mohammed, "I am come to learn tidings of the son of Nouredin Ali, my brother, who had the honour of serving your majesty."—"It is a long time since Nouredin Ali died," answered the sultan, "as for his son, all that I can inform you of is, that about two months after the death of his father, he suddenly disappeared; and no one has seen him since, notwithstanding the pains I have been at to discover him. But his mother, who was the daughter of one of my viziers, is still living." Shemseddin Mohammed requested permission to see her, and to conduct her into Egypt, to which the sultan having consented, he would not defer till the morrow so great a gratification; he inquired for the abode of this lady, and went to her immediately, accompanied by his daughter and her son.

The widow of Nouredin Ali lived in the same house which had been occupied by her husband during his life. It was a handsome mansion, built in a superb style, and ornamented with columns of marble; but Schemseddin did not stop to admire it. On entering it he kissed the door, and a marble, on which was written, in letters of gold, the name of his brother. He desired to speak to his sister-in-law, whose servants informed him, that she was in a small edifice, built in the shape of a dome, which they showed him in the middle of a spacious court. This tender mother was accustomed to pass the greatest part of the day and night in this building, which she had erected to represent the tomb of Bedreddin Hassan, whom she supposed to be dead; having so

long in vain expected his return. She was then occupied in weeping for the loss of this dear son, and Schemseddin Mohammed found her buried in the deepest affliction.

He paid his compliments to her on entering, and having entreated her to suspend her tears and lamentations, he acquainted her, that he had the honour of being her brother-in-law; and also told her the reason which had caused him to leave Cairo, and travel to Balsora. After having informed his sister-in-law of every thing that had happened at Cairo on the night of his daughter's nuptials, and the surprize which the discovery of the packet, that was found sewn up in Bedreddin's turban, had occasioned, he presented Agib and the Queen of Beauty to her.

When the widow of Nouredin Ali, who had hitherto remained seated, like one who took no interest in the affairs of this world, understood by the conversation of Schemseddin Mohammed, that the dear son she so much regretted might still be alive, she got up, and closely embraced the Queen of Beauty and the little Agib, in whom she recognised the features of Bedreddin. The tears that now fell from her eyes, were different from those she had long been in the habit of shedding. She could not kiss the youth enough, who, on his part, received her embraces with every demonstration of joy he was capable of. "It is time, madam," said Schemseddin Mohammed, "to put an end to your sorrows, and to dry your tears: for you must now arrange your affairs, and go with us into Egypt. The sultan of Balsora has given me permission to take you with me; and, I trust, you will not refuse your consent. I hope we shall have the good fortune to meet with my nephew, your son; and, if that should happen, the history of him, of you, of my daughter, and myself, will be worthy of being written down, and transmitted to after-ages."

The widow of Nouredin Ali listened to this proposal with great pleasure, and instantly began to make preparations for departure. During this, Schemseddin Mohammed requested another audience; and having taken leave of the sultan, who sent him back, laden with honours, and with a considerable present for the sultan of Egypt, he left Balsora, and again took the road to Damascus.

As soon as they had arrived in the vicinity of that city, Schemseddin ordered them to pitch their tents just without the gate, by which they were to enter; and told his people, he should remain there three days, for the purpose of resting; and also to purchase whatever was to be found most curious and worthy of being presented to the sultan of Egypt. While he himself was occupied in making choice of the most beautiful stuffs, which the principal merchants had brought to him, Agib entreated the black eunuch, his governor, to go and walk in the city with him; telling him, that he was desirous of seeing whatever he had not had time to see when he was there before; and that he was also very anxious to get some intelligence of the pastry-cook, at whom he had thrown the stone, and wounded. The eunuch agreed to it, and walked into the city with him; having first obtained leave of his mother, the Queen of Beauty.

They entered Damascus by the gate which led to the palace, and which was the one that was nearest to the tents of the vizier Schemseddin Mohammed. They walked through the great squares, saw the public buildings, and the covered market, or place where the richest merchandize was sold. They then came to the ancient mosque of the Ommiades,<sup>18</sup> about the time they were assembling for prayers,<sup>19</sup> between noon and sun-set. They then passed by the shop of Bedreddin Hassan, whom they found still engaged in making cheesecakes. "Your servant," said Agib to him, "look at me; don't you remember to have seen

me before." At these words Bedreddin cast his eyes upon him, and instantly recognised him. At the very same moment, O surprising effect of paternal love! he felt the same emotion he had done the first time. He was much troubled; and instead of answering him, he remained some time without the power of speaking a single word. Having at length recollected himself, he said, "Do me the favor, my young lord, once more to come into my shop with your governor, and taste a cheesecake. I beg you will pardon me for the displeasure I caused you by following you out of the city: I was hardly myself, and knew not what I did. It was a sort of charm, which drew me after you, and which I could neither resist nor account for."

Agib, surprised at this speech of Bedreddin, replied, "The friendship you profess towards me, is carried to an excess, and I will not come into your house, unless you promise faithfully not to follow me when I go away. If you pledge your word, and keep it, I will come again to-morrow, while the vizier, my grandfather, is engaged in making purchases for a present to the sultan of Egypt."—"My little master," answered Bedreddin Hassan, "I will do any thing you desire me." Agib and the eunuch then entered into his shop.

Bedreddin immediately presented them with some cheesecakes, which were as delicate and good as those they had tasted the first time. "Come," said Agib, "sit down next me, and eat with us." Bedreddin, being seated, was going to embrace Agib, to express to him the joy he experienced at being near him, but Agib pushed him back, saying, "Be quiet, your friend-ship is too tender. Be content with looking at and conversing with me." Bedreddin obeyed, and began to sing a song, which he composed at the moment in praise of Agib. He did not eat, and was only attentive to serve his guests. When

they had done eating, he gave them water to wash in,<sup>20</sup> and a very white and delicate napkin to wipe their hands. He then took a vase of sherbet, and prepared a large china bowl full, in which he put some snow;<sup>21</sup> and presenting the bowl to the little Agib, "Take it," said he, "it is some rose sherbet, the most delicious that this city can produce; you never tasted any so good." Agib drank some with great pleasure; Bedreddin then took the bowl and presented it to the eunuch, who drank it up to the last drop.

When Agib and his governor were satisfied, they thanked the pastry-cook for the good cheer they had received; and returned as quick as they could, it being rather late. They arrived at the tents of Schemseddin Mohammed, and went first to that which the ladies occupied. The grandmother of Agib was rejoiced to see him again, and as she had always her son Bedreddin in her mind, she could not refrain from tears on embracing Agib. "Ah, my child," cried she, "my happiness would be complete, if I could have the pleasure of embracing your father, Bedreddin Hassan, as I do you." She was just going to supper; she made him sit next her, and asked him many questions about his walk; then, saying that he must have a good appetite, she helped him to a piece of cheesecake, that she had made herself, and which was excellent; for, as we have already said, she could make them better than any pastry-cook." She gave some to the eunuch also, but they had both eaten so much with Bedreddin, that they could with difficulty taste it.

Agib had scarcely touched a bit of the cheesecake he had been helped to, when pretending that it did not suit his palate, he left it on his plate; and Schaban,<sup>22</sup> for this was the name of the eunuch, did the same. The widow of Nouredin Ali, vexed at seeing her grandson so indifferent about her cheesecake, said, "What, my son! do you scorn the work

of my hands in this way? Let me tell you, that no one in the world can make such good cheesecakes, excepting your father, Bedreddin Hassan, to whom I myself taught the curious art of making them.”—“Ah, my good grandmother,” cried Agib, “allow me to say, that if you cannot make them better than this, there is a pastry-cook in this city who surpasses you in this great art: we have just been eating one in his shop, which is a great deal better than this of yours.”

At these words the grandmother, casting an angry look at the eunuch, “What, Schaban,” said she, “is my grandson intrusted to your care in order that you should take him to eat at a pastry-cook’s like a beggar’s child!”—“Madam,” replied the eunuch, “it is true that we have been talking to a pastry-cook, but we did not eat with him.”—“Pardon me,” interrupted Agib, “we went into his shop, and eat a cheesecake”. The lady, still more irritated against the eunuch, left the table abruptly, and ran to the tent of Schemseddin Mohammed, whom she acquainted with this misdemeanor of the eunuch, in terms more fitted to exasperate the vizier against the delinquent, than to incline him to forgive the fault.

Schemseddin Mohammed, who was naturally of a warm temper, did not omit so favourable an opportunity of putting himself in a passion. He immediately repaired to the tent of his sister-in-law, and said to the eunuch: “Wretch, hast thou the temerity to abuse the confidence I have placed in thee?” Schaban, although sufficiently convicted by the testimony of Agib, thought proper still to deny the fact. But the child maintained the contrary: “Grandfather,” said he to Schemseddin Mohammed, “I assure you that we have eaten so much, that we are not in want of any supper. The pastry-cook also regaled us with a large bowl of sherbet.”—“Well, wicked slave,” cried the vizier, turning to the eunuch,

"after this wilt thou still deny, that you both went into a pastry-shop and eat there?" Schaban had the effrontery to swear, that it was not true. "Thou art a liar," said the vizier, "I believe my grandson rather than thee. Nevertheless, if thou canst eat the whole of the cheesecake which was on this table, I shall be persuaded that thou speakest truth."

Schaban, although full to the very throat, submitted to this trial, and took a bit of the cheesecake; but he was obliged to take it out of his mouth again, for his stomach turned against it. He, however, continued in his falsehood, and said, that he had eaten so much the preceding day, that his appetite was not yet returned. The vizier, irritated by the repeated falsities of the eunuch, and fully convinced that he was guilty, had him laid on the ground, and ordered him to receive the bastinado. The unhappy wretch uttered loud cries on suffering this punishment, and confessed the fact. "It is true," cried he, "that we did eat a cheesecake at a pastry-shop, and it was an hundred times better than that which is on this table."

The widow of Nouredin Ali thought, that it was through spite to her, and to mortify her, that Schaban praised the pastry-cook's cheesecake; therefore, addressing herself to him, "I cannot believe," said she, "that the cheesecakes of this pastry-cook are more excellent than mine. I will be satisfied on this point; thou knowest where he lives; go to him, and bring me back a cheesecake directly. She then ordered some money to be given to the eunuch to buy the cheesecake, and he set off. Being come to the shop of Bedreddin, "Here, my good pastry-cook," said he, "here is some money for you; give me one of your cheesecakes; one of our ladies wishes to taste them." There happened to be some hot, just out of the oven; Bedreddin chose the best, and giving it to the eunuch, said, "Take this, I warrant it to be ex-



cellent ; and I can assure you, that no one in the world can make such, excepting my mother, who perhaps is still living."

Schaban returned quickly to the tent with his cheesecake. He presented it to the widow of Noureddin Ali, who was impatiently expecting it. She broke off a piece to taste it, but it had scarcely touched her lips, when she uttered a loud cry, and fainted away. Schemseddin Mohammed, who was present, was very much surprised at this accident : he himself threw some water on his sister-in-law's face, and did all in his power to relieve her. As soon as she was recovered from her fainting, " Oh God," cried she, " it must have been my son, my dear son, Bedreddin, who made this cake."

When the vizier, Schemseddin Mohammed, heard his sister-in-law say, that it was Bedreddin Hassan who had made the cheesecake brought by the eunuch, he felt inexpressible joy ; but then reflecting that this joy was without foundation, and that according to all appearance, the conjecture of the widow of Noureddin Ali was false, he said to her, " But, madam, what makes you think this ? Cannot there be a pastry-cook in the world who is able to make cheesecakes as well as your son ?"—" I allow," replied she, " that there may be pastry-cooks capable of making them as good ; but as I make them in a very particular manner, and as no one except my son possesses this secret, it must absolutely have been he who made this. Let us rejoice, my dear brother," added she, with transport, " we have at length found what we have been so long and so anxiously seeking."—" Madam," replied the vizier, " I entreat you to moderate your impatience, we shall soon know what to think of this circumstance. We have only to desire the pastry-cook to come here ; if he be Bedreddin Hassan, you as well as my daughter will recollect him. But you must conceal yourselves, and see him without

his seeing you : for I do not wish the discovery to take place at Damascus. I intend to postpone it till we return to Cairo ; where I propose giving you a very agreeable entertainment."

Saying this, he left the ladies in their tent, and retired to his own. He there made fifty of his people come before him, and said to them, " Take each of you a stick, and follow Schaban, who will conduct you to a pa-try-cook in the city. When you arrive, break every thing you find in his shop ; if he inquires why you commit such an outrage, only ask if it was not he who made the cheesecake that was bought of him ; if he replies in the affirmative, seize his person ; bind him well, and bring him to me ; but take care that you do not strike or hurt him. Go, and lose no time."

The vizier was quickly obeyed ; his people, armed with sticks, and conducted by the black eunuch, repaired to the house of Bedreddin Hassan, where they broke in pieces the plates, the boilers, the sauce-pans, the tables, and all the other furniture and utensils they could meet with ; and deluged his shop with sherbet, cream, and confectionary. At this sight Bedreddin Hassan, being much astonished, said to them, in a pitiful tone, " My good people, why do you treat me thus ? What is the matter ? What have I done ?"—" Was it you," replied they, " who made the cheesecake which you sold to the eunuch, who is with us ?"—" Yes," returned he, " I made it myself ; what fault have you to find with it ? I defy any one to make a better !" Instead of returning any answer, they continued to break every thing ; and the oven itself was not spared.

The neighbours, being by this time attracted by the noise, and much surprised to see fifty armed men committing such depredations, inquired the cause of this violent usage. Bedreddin once more said to those who were engaged in it, " I entreat you to in-

form me what crime I have committed, that you should thus break and destroy every thing in my house."—"Is it not you," replied they, "who made the cheesecake that you sold to this eunuch?"—"Yes, yes, I am the person," cried he, "and I will maintain that it is excellent, and that I do not deserve this unjust treatment." They seized his person, without listening to him, and having torn off the linen of his turban, they made use of it to tie his hands behind him; then dragging him by force out of his shop, they led him along.

The populace, which had assembled, touched with compassion for Bedreddin, took his part, and was inclined to oppose the designs of the people of Schemseddin Mohammed; but, at this moment, some officers of the governor of the city arrived, and, dispersing the mob, favoured the carrying off of Bedreddin; for Schemseddin Mohammed had been to the governor of Damascus, to acquaint him with the order he had given, and to request his assistance and guard; and this governor, who commanded over Syria in the name of the sultan of Egypt, did not dare to refuse any thing to the vizier of his master. Bedreddin, therefore, was dragged on, notwithstanding his lamentations and tears.

He asked the people who surrounded him as he went along, what had been discovered in his cheesecake; but they did not return any answer. At length he arrived at the tents, where he was made to wait, till Schemseddin Mohammed returned from the governor of Damascus.

The vizier being arrived, inquired about the pastry-cook. When he was brought before him, "My lord," said Bedreddin, with tears in his eyes, "do me the favour to tell me in what I have offended you."—"Ah, wretch," exclaimed the vizier, "was it not thou who madest the cheesecake thou sentest me?"—"I confess that it was," replied Bedreddin,

“but what crime have I committed by doing so?”—  
 “I will punish thee as thou deservest;” resumed Schem-eddin Mohammed, “and it will cost thee thy life for having made so bad a cake.”—“Ah, good God,” cried Bedreddin, “what do I hear! is it a crime worthy of death to have made a bad cheese-cake?”—“Yes,” replied the vizier, “and thou must not expect from me any other treatment.”

While they were thus engaged together, the ladies, who were concealed, observed Bedreddin attentively, and had not much difficulty in recollecting him, although so long a time had elapsed since they had seen him. The joy they experienced was such, that they both fainted away. When they had recovered they wanted to go and embrace Bedreddin, but the promise they had made the vizier not to show themselves, prevailed over the most tender emotions of nature and love.

As Schemseddin Mohammed had resolved to set off that same night, he ordered the tents to be struck, and the carriages to be prepared for the commencement of the journey. As for Bedreddin, he gave instructions that he might be put in a case well fastened, and carried on a camel. As soon as every thing was in readiness for their departure, the vizier and the people in his suite began their march. They travelled the whole of that night and the following day without resting; at the approach of night they stopped. They then took Bedreddin out of his case, to make him take some nourishment; but they were careful to keep him at a distance from his mother and his wife; and during the twenty days they were on their journey, they treated him in the same manner.

When they arrived at Cairo, they encamped without the city walls, by order of the vizier Schemseddin Mohammed, who desired Bedreddin to be brought to him. When he was come, he said to a carpenter,

whom he had sent for on purpose, "Go and get some wood, and cut out a large stake immediately." "Ah," my lord," cried Bedreddin, "what are you going to do with this stake?"—"To fasten you to it," replied the vizier "and then have you dragged through all the quarters of the city, that every one may behold in thee a vile pastry-cook, who makes cheesecakes without putting pepper in them." At these words, Bedreddin Hassan exclaimed in so pleasant a manner, that Schemseddin Mohammed had difficulty to refrain from laughter: "Great God! is it then for not having put pepper in a cheesecake, that I am condemned to suffer a death as cruel as ignominious?"

The caliph, Haroun Alraschid, notwithstanding his gravity, could not avoid laughing, when the vizier Giafar said, that Schemseddin Mohammed threatened Bedreddin Hassan with death, for not having put pepper in the cheesecake he had sold to Schaban.

"What!" said Bedreddin, "was every thing in my house to be broken and destroyed, myself imprisoned in a box, and at last a stake prepared for my execution; was all this done only because I did not put pepper in a cheesecake? Great God, who ever heard of such a thing? Are these actions worthy of mussulmen, of persons who profess to practice justice, probity, and all kinds of good works?" Saying this he burst into tears, then beginning again his lamentations, "No," continued he, "no one was ever treated so unjustly and so rigorously. Is it possible that they should deprive a man of life, for not having put pepper in a cheesecake? Cursed be all cheesecakes, as well as the hour in which I was born! would to God I had died at that instant!"

The unhappy Bedreddin did not cease his complaints, and when the stake was brought, and the nails

to fasten him to it, he uttered dreadful cries at so horrid a spectacle : " Oh God !" said he, " canst thou permit me to suffer a death so infamous and excruciating ? And for what crime too ? It is not for having stolen, nor for having committed murder, neither for having denied my religion ; it is for not having put pepper in a cheesecake !"

As the night was now far advanced, the vizier, Schemseddin Mohammed, ordered Bedreddin to be put again into his case, and said to him, " Remain there till to-morrow ; the day shall not pass before I order thee to be put to death." The case was taken away, and placed on the camel that had brought it from Damascus ; all the other camels were reladen, and the vizier, mounting his horse, ordered that the camel, which carried his nephew, should go before him, and entered the city, followed by all his equipage. After passing through several streets, where no one appeared, as the inhabitants had retired to rest, he arrived at his house, where the case was conveyed with strict charge not to open it till he should think proper.

Whilst they were unlading the other camels, he took aside the mother of Bedreddin Hassan and his daughter, and addressing the latter, " God be praised," said he, " my dear daughter, that we have so happily met with your cousin and husband. I dare say you recollect the state in which your chamber was on the night of your nuptials. Go, and have every thing placed as it was then. If by chance you do not remember it, I can supply the defect in your memory, by the description I wrote at the time. On my part, I will go and give orders for the rest."

The Queen of Beauty went with joy to execute the commands of her father, who began to place all the things in the hall in the same way as they were when Bedreddin Hassan was there with the hunchback groom of the sultan of Egypt. As he read the writing, his servants put each piece of furniture in its place.

The throne was not forgotten, nor the lighted flambeaux. When every thing was prepared in the hall, the vizier entered the chamber of his daughter, where he placed the dress of Bedreddin, together with the purse of sequins. This being done, he said to the Queen of Beauty, "Undress yourself, my daughter, and go to bed; and when Bedreddin comes into this chamber, begin to complain of his having been out too long a time, and tell him, that you were much surprised when you awoke, not to find him by your side. Press him to return to bed, and to-morrow morning you will entertain your mother-in-law and me with the account of what passed in the night." At these words he went out of his daughter's chamber, and left her to retire to bed.

Schemseddin commanded all the servants to go out of the hall, excepting only two or three whom he wished to remain, and gave directions for them to take Bedreddin out of the case, to put him on a shirt and drawers, and in that state to bring him into the hall, where they were to leave him alone, and shut the door. Bedreddin Hassan, although in so unhappy a condition, had fallen so sound asleep, that the servants of the vizier took him out of the case, and put on his shirt and drawers, without waking him; and then carried him so quickly into the hall, that they did not give him time to recollect himself. When he found himself alone in the hall, he looked around him, and the things he saw reminding him of his marriage, he perceived with astonishment, on a closer inspection, that this was the same hall in which he had seen the hunchback groom. His surprise increased, when drawing near to the door of a chamber, which he found open, he saw his clothes in the same spot where he remembered to have placed them on the night of his nuptials. "Great God," said he, rubbing his eyes, "am I asleep or awake?"

The Queen of Beauty, who watched him, after en-

tertaining herself with his astonishment, undrew the curtains of the bed, and advancing her head, said in a tender voice, "My lord, what are you doing at the door? Come, and lie down again. You have been out of the room a long time: I was much surprised, when I awoke, not to find you by my side." Bedreddin's countenance changed, when he perceived that the lady, who spoke to him, was the same charming person with whom he remembered to have slept. He went into the chamber, but instead of going to bed, as his mind was full of the thoughts of what had passed during the last ten years, and he could not persuade himself that so many events had taken place in only one night, he approached the chair, where his clothes and purse of sequins were; and having examined them with great attention, "By the great living God!" cried he, "these are things which I cannot comprehend." The lady, who was diverted with his embarrassment, said to him, "Once more, my dear lord, let me beg you to come to bed; what engages your attention?" At these words, he advanced towards the Queen of Beauty, "I entreat you, madam," said he, "to acquaint me, if it is long since I was with you."—"The question surprises me," replied she, "did you not just now rise from my side? Your mind must be strangely absent."—"Madam," resumed Bedreddin, "my spirits certainly are not very composed. I remember to have been with you, it is true; but I also remember to have lived ten years at Damascus. If I have really slept with you this night, I cannot have been absent so long."—"Yes, my lord," replied the Queen of Beauty, "you have no doubt dreamt that you were at Damascus."—"Nothing can be so ridiculous," cried Bedreddin, bursting into a laugh, "I assure you, madam, that this dream will appear to you very laughable. Imagine, if you please, that I found myself at the gates of Damascus in my shirt and drawers,



just as I am at this moment ; that I entered the city amidst the shouts and hisses of the populace, who followed to insult me ; that I took refuge with a pastry-cook, who adopted me, taught me his business, and left me all his property when he died ; that after his death, I kept his shop. In short, madam, an infinity of adventures befel me, which would be too tedious to relate ; all I can say is, that I did well to awake, otherwise I should have been nailed to a stake.”—“ And why, pray,” said the Queen of Beauty, pretending surprise, “ were you to suffer so cruelly ? You must have committed some heinous crime.”—“ No, indeed,” replied Bedreddin, “ it was for the most comical and ridiculous thing you can conceive. My only crime was the having sold a cheesecake in which I had not put any pepper.”—“ I must confess,” said the lady, laughing heartily, “ that you were treated very unjustly.”—“ Oh, madam,” resumed he, “ this was not all ; on account of this cursed cheesecake, in which I was accused of not having put any pepper, they had broken and destroyed every thing in my shop ; they had bound me with cords, and shut me up in a case, where I was so closely confined, that I feel still as if I were in it. At last, they had sent for a carpenter, and ordered him to prepare a stake to fasten me to. But God be praised, that all this is only an effect of sleep.”

Bedreddin did not pass the night very quietly ; he awoke from time to time, and asked himself, whether he was dreaming or awake. He doubted his good fortune, and wishing to ascertain the truth, he undrew the curtains, and cast his eyes over the room. “ I am not deceived ;” said he, “ this is the same chamber into which I came instead of the hunchback, and slept with the beautiful lady who was destined for him.” Day-light, which now began to appear, had not removed his uneasiness, when the vizier, Schemseddin Mohammed, his uncle, knocked at the

door, and entered at the same moment to wish him good day. Bedreddin Hassan was extremely surprised to see a man he was so well acquainted with appear immediately after, but he no longer bore the appearance of the terrible judge, who had pronounced the decree of his death. "Ah!" cried he, "it is you who have treated me so cruelly, and condemned me to a death, the thoughts of which still fill me with horror, for having made a cheesecake without putting pepper in it." The vizier began to laugh; and, to dispel his fears, related how, by the interference of a Genius, (for the account he had received from the hunchback made him suspect the truth) he had been conveyed to his house, and had married his daughter, instead of the groom belonging to the sultan. He then acquainted him, that it was by means of the packet, written by Nouredin Ali, that he had discovered him to be his nephew; and at last told him, that it was in consequence of this discovery, that he left Cairo, and had gone to Balsora in search of him. "My dear nephew," added he, embracing him with the greatest tenderness, "I beg your pardon for all I have made you suffer since I have discovered you. I wished to reconduct you here before I acquainted you with your good fortune, which you must find so much the more pleasant as it has cost you more pain. Console yourself for all your afflictions, with the joy you must experience at being again with persons who are the most dear to you. Whilst you dress yourself, I will go and acquaint the lady, your mother, who is all impatience to embrace you; and I will bring you your son, whom you saw at Damascus, and towards whom you felt so much affection without knowing him.

No words are sufficiently expressive to give any idea of the joy of Bedreddin, when he saw his mother and his son Agib. These three persons did not cease

embracing each other, and evincing all the transports which nature and the tenderest affection can inspire. The mother said the most affecting things to Bedreddin; she related to him the sorrow which so long an absence had created, and the tears she had shed on his account. The little Agib, instead of avoiding the embraces of his father, as he had done at Damascus, flew to receive them; and Bedreddin Hassan, divided between two objects so worthy of his love, thought he could not lavish on them sufficient proofs of his affection.

Whilst these things were passing in the house of Schemseddin Mohammed, the vizier himself was gone to the palace, to give the sultan an account of the happy success of his journey. The sultan was so delighted with the relation of this wonderful history, that he ordered it to be written and carefully preserved amongst the archives of his kingdom. As soon as Schemseddin Mohammed returned home, as he had prepared a superb entertainment, he sat down to table with all his family, and his whole household passed the day in great festivity and rejoicings.

The vizier Giafar having concluded the history of Bedreddin Hassan, said to the caliph, Haroun Alraschid, "Commander of the Faithful, this is what I had to relate to your majesty." The caliph thought this history so surprising, that he did not hesitate to grant his pardon to the slave Rihan: and to console the young man for having so unhappily deprived himself of a wife he tenderly loved, this prince married him to one of his slaves, loaded him with gifts, and continued to bestow his favours upon him as long as he lived.

"But, Sire," added Scheherazadè, "however entertaining the history I have related may have been, I know another, which is far more so: if your majesty

wishes to hear it to-morrow night, I am sure you will think so too." Schariar arose without making any reply, and very uncertain what he should do. "This good sultana," said he to himself, "relates very long stories, and when she has once begun one, there is no possibility of refusing to hear the whole of it. I do not know, whether I ought not to order her death to-day ; yet no ; I will not do any thing precipitately ; the story she promises me is, perhaps, the most diverting of any I have yet heard, and I must not deprive myself of the pleasure of hearing it ; after she has finished it, I will give orders for her execution."

Dinarzadè did not fail the following morning to wake the sultana of the Indies before day-break, according to her usual custom. And Scheherazadè, having requested permission of Schariar to begin the history she had promised him, proceeded as follows ;

## NOTES TO VOL. I.



*Note 1, page 1.* In the first page of a former translation, the French word "Sassaniens," is rendered "Sussanians." At the moment, the present translator was inclined to think it was an error of the press. He referred, however, to all the English editions he could meet with, and to two different translations; all of which differed from the French, and adhered to the word "Sussanians." This concurrence of circumstances, added to the known inaccuracy of French writers respecting names, and their known pride in changing the names both of places and persons, and adapting them to a certain standard set up by themselves for their own peculiar language, rather startled him, as to the propriety of the French word "Sassaniens."

He followed, however, the French edition; and he believes he was fortunately right, though he had many doubts on the subject, as Susa, sometimes called Susiana, whence Sussanians might, though incorrectly, be formed, was a principal city of Persia.

The Sassanians, however, or the family who bore that name, constituted the fourth dynasty of the Persian monarchs; the name of one of whom was not unlike that of Schahriar, the hero of the present tales; being Jezdegerd Ben Schecheriar, who reigned in the thirty-ninth year of the Hegira,

*Note 2, p. 30.* In the original work, there are continual interruptions to the stories, by the supposed appearance of day-light, which obliged the sultan to rise, and attend to the affairs of the state. In the two first volumes, these interruptions would have recurred between two and three hundred times; and thus unpleasantly have broken in upon the unity and continued interest, so essential to tales of this nature.

The French, as well as the former English Translators, have been in their progress so aware of this, that they have all omitted it, as they proceeded with their work; though they have all

carried it on for some length of way. The French Translator omits a part of the interruption; namely, the repeated request of Dinarzadè to her sister every morning, at the end of the first volume, and the whole of it after the third. The former English editions stopped at different places, guided, as it should seem, merely by the caprice, or whim, of the Translator.

It was from this interruption, and this division, that the title of "Nights," was given to the work; the whole being, as it is supposed, divided into one thousand and one.

Now although the present Translator did not think it right to drop the word "Nights" from his title-page, a word by which this work is so universally known, yet he thought it useless to continue the repetition, as the first was fully sufficient to shew the plan; besides which, this continual recurrence of the same speech, together with the division of matter, would have considerably lengthened the work; and, as the Translator is of opinion, for no good purpose.

In the present translation, therefore, this division into nights is entirely omitted, and the conversation, which is supposed to pass between Schahriar, Scheherazadè, and Dinarzadè, whenever day-light appears, is never inserted, except at the conclusion of a story, or when it takes a wider range than the common interruption.

*Note 3, p. 231.* Balsora was a sea-port, situated on the Persian gulf; the same probably as is now called Bussorah, though the latter seems by the maps to be a few miles from the shore.

*Note 4, p. 232.* The islands of Yakvak, so called by the Arabians, are situated beyond China, and seem to be what are now known by the islands of Japan. The former name was given them, as M. Galland supposes, from a tree, which grows there, and bears a fruit of that name.

*Note 5, p. 235.* Among the Mahometans, Degial means the same as antichrist. According to them, he will make his appearance at the conclusion of all things, and conquer the whole world, except Mecca, Medina, Tarsus, and Jerusalem; which places will be preserved by angels, who will be seen surrounding them.

*Note 6, p. 267.* The island of Serendib is the same as is now called Ceylon.

*Note 7, p. 274.* The island, or rather peninsula, of Comori or Comari, is terminated at Cape Comorin.

*Note 8, p. 298.* The Barmecides were an illustrious and noble race, who originally came from Persia; and it was from this family, that the grand vizier, Giafar, was descended.

*Note 9, p. 306.* The word "Rihan," in Arabic, means an

odoriferous plant, something like sweet basil; and it was a custom among the Arabians to call their slaves by the name of some sweet smelling plant.

*Note 10, p. 307.* By Nouredin, is meant, the "Light of Religion."

*Note 11, p. 307.* And by Bedreddin, "the Full Moon of Religion," is understood.

*Note 12, p. 308.* The interpretation of Schemseddin is the "Sun of Religion."

*Note 13, p. 323.* In the original Arabic there is, in this place, a very long description of the seven different dresses which the daughter of Schemseddin Mohammed put on; and in which she was presented to her intended husband, according to the usual custom of the Arabians. During the whole of this ceremony, there was also a concert on various instruments, accompanied by vocal music, and the recitation of verses. The whole of this description, together with the poetry, is omitted by M. Galland, who asserts, that the first would be very tedious, and the poetry lose all its beauty by the translation.

*Note 14, p. 331.* Among the Arabians, it is the constant custom to sleep in their drawers: and this allusion to them is illustrated as the story proceeds.

*Note 15, p. 332.* Throughout Arabia, Turkey, and all Mahometan countries, bells are never made use of in their mosques. It is the office of men, called by the Turks *Talis-manni*, to get up on the turrets or minarets, (and no mosque, according to Sandys, can have more than one turret, unless built by an emperor,) and call the people to prayers. His account is, "From the turrets of the mosques, the *Talis-manni*, with elated voices (for they use no bells) do congregate the people, pronouncing the Arabic sentence, "LA ILLAH ILELLA MUHEMET RE SUL ALLAH." *There is but one God and Mahomet is his prophet.* Sandy's Travels, p. 24, 1610.

*Note 16, p. 338.* The town of Moussoul is situated in Mesopotamia, nearly opposite to the antient Nineveh.

*Note 17, p. 340.* "Agib," in Arabic, means marvellous, or wonderful.

*Note 18, p. 350.* The mosque of Ommiades was built by one of the caliphs, who reigned immediately after the four first successors of Mahomet. The first of this race was Ommiah, whence the descendants were called Ommiades.

*Note 19, p. 350.* Between noon and sunset was one of their stated times for prayers; and it was about two hours before the sun went down.

*Note 20, p. 352.* As it was the custom with the Mahometans to wash their hands five times every day before they began their

prayers, which were so often, they thought it unnecessary to wash immediately before eating, but they constantly performed that ceremony afterwards, as they eat with their fingers, without forks.

*Note 21, p. 352.* It is the constant practice in all the countries bordering the Mediterranean, to cool their liquors by means of snow : in other eastern countries, and also sometimes in the former, porous earthen vessels are used, which produce the same effect by evaporation.

*Note 22, p. 352.* Schaban is the usual name given by the Mahometans to all black eunuchs.

END OF VOL. I.





